

THE  
**Baptist Magazine.**

APRIL, 1816.

THE  
**SUFFERINGS OF MR. DE MAROLLES,**  
A FRENCH PROTESTANT MARTYR.

*(Continued from page 98.)*

HIS wife, under the greatest affliction that can be imagined, visited him as often as she could, and put her hands through the grate to wash the wounds which the chain had made upon him, with water in which musket balls had been steeped. She heard, one day, that the clergy had spread a report in Paris, that he was beside himself. This infamous fraud was contrived to allay the wonder and admiration which the constancy of our martyr raised in all that great city. As soon as he was informed of it, he proposed a problem to the learned, to the end that they might exercise themselves in the solution, and thereby judge of the situation of his mind, and of the nature of the calumny which had been forged against him.

The problem, which was proposed by M. De Marolles to refute the report of his being insane, is said to be this: "To find out four numbers, whose number may be equal to a number given, and such, that

the difference of any two of them whatsoever may be a square number."

XVII. At length, the chain departed from Paris on Saturday the 20th of July. Mr. De Marolles had then the fever. He had dreaded his sorrowful separation from his wife: and his wife, cast down, and sick with affliction, could not be present at this mournful departure. They had not above the breadth of a quay to cross, to enter into the boat. The galerians go two by two, carrying a long chain, which passes through their particular chains, in rings. Our martyr was permitted, by favour, to be the last in the rank. In these few steps which he had taken, he met his children, who cast themselves upon his neck and embraced him. It is hard to represent this sorrowful adieu, without grief and emotion. One may easily imagine, that this famous galerian, who, some months since, made so much noise at Paris, drew a great

concourse of people. Every one seemed touched with his misery; and an ancient Roman Catholic merchant, breaking through the throng, came and embraced and encouraged him, offering him his purse. This man has since given glory to God, and retired, with his family, to London, there to make profession of the truth.

"Fear not, sir," said Mr. De Marolles, "this is not able to shake my constancy: God, by his grace, hath fixed it upon too solid foundations. I can assure you, that I heard this news with as little emotion as I am now in at those tidings. It is no matter to me whether I die by land or by sea, in Europe or America. I am persuaded, that all kinds of death of God's children are precious in his eyes. I do likewise believe, that my death would be more edifying, and more glorious, if it should happen during my bonds. I have fully resigned myself to the will of God. I am persuaded, that all states and conditions in which it shall please him to put me, are those states in which he judges I shall glorify him better than in an infinite number of others which he might allot me. You must not be afflicted, this was decreed in heaven before it was appointed on earth; and, we must all be persuaded, that it is for our good, God is thus pleased to order it."

XVIII. In his letter, of the 23d of September, to his wife, he diverted himself with giving her a description of his galley-slave habit. We shall make no difficulty of giving some ex-

tracts of this letter, which show his great soul in its natural state, and in the familiarity of a husband, who opens his breast to his wife.

"I live," says he, "at present, altogether alone. They bring me food from abroad; bread and meat at the rate of nine sous per day. I am furnished with wine in the galley for nothing, and with some of the king's bread. He that supplies me with wine, eats with me, and he is a very honest man. I am treated with civility by all on board the galley, seeing that the officers visit me. I am getting a quilt made to-day. I intend to buy sheets, and am going to work, to procure my ease. You will say, perhaps, that I am an ill manager, but I have had enough of lying upon the hard boards ever since Tuesday till this time. If you were to see me in my fine galley-slave habit, you would be ravished with admiration. I have a fine little red jacket, made just after the fashion of the carriers' frocks of Ardenues; it is put on like a shirt, for it opens but half way before. I have, likewise, a fine red cap, two pairs of breeches, two shirts, with threads as big as my finger, and stockings. My clothes of liberty are not lost, and if it would please the king to show me favour, I would take them again. We have the honestest patron of all the galleys: he treats me with all manner of civility and respect: he will put me into what place of the galley I please; and he hath promised me, that when it is



cold he will let me lie in his cabin. Let all these succours, which God affords me, comfort and rejoice thee. I am already used to the place where I am, as if I had been there all my life time. I am better here than in the hospital; we enjoy a good air, for there is none of us sick, neither are we pestered with ill scents."

XIX. In a letter to his wife of the 6th of October, 1686, we have another proof that our martyr lessened the account of his miseries, instead of aggravating it. He says, "I tell you, ingenuously, that the iron which I wear on my foot, although it doth not weigh three pounds, troubled me much more at first than that which you saw about my neck at La Tournelle. This proceeded only from my great leanness at that time, but now I have almost recovered my former good state, it is not so with me: besides, we learn every day to place it so as it may give us the least uneasiness."

XX. In a letter to his wife, dated from La Tierre, the 24th of October, 1686, he writeth thus:

"You must not disturb and disquiet yourself for me: I am, at present, in perfect health; but, in order fully to persuade you, that I will conceal nothing of my condition from you, I give you to understand, that Mr. Le Fevre and I are not any more set loose from the chain, either by day or by night; and that we are not any longer allowed the liberty of going on shore, nor suffered to receive letters, nor to write any which are not seen. Wherefore, if

you do not meet with any more trifles in mine, by which I endeavoured to divert thee in thy trouble, be not afflicted at it, and do not impute any thing to me on that account. I have changed my galley thrice in one week; from La Grande St. Jean I have been removed to La Petite, and from thence to La Grande Royale; from whence I was conducted, with several other galley slaves, to the Parc, a place where they divide them. Lastly, I was put on board an armed galley, which was called La Fierce. The intendant told me, I must prepare myself for the second embarkment for America, which is to happen about the middle of November. If I happen to be one of the number, let not this afflict you, my dear child. Let us resign ourselves to the providence of God, who does all things with infinite wisdom, and with a most noble end for his children. We are not able to make a good choice because we know not what is best for us. Let us, therefore, leave it to him, who knows how to bring light out of darkness, and to call the things that are not, as though they were; and let us be persuaded, that he does nothing but what will be for his own glory, and for our salvation. Let us not oppose his will by impatience, or fruitless tears: we cannot be wholly ignorant of his divine will; it evidently appears to us by its effects. Our separation, which, to consider it in itself, is the most hard and bitter thing in the world for us, is not so, if we consider it as the will of God.

And, since the judgment of men doth only pronounce the decree of providence, let us lay our hands upon our mouths. Let us, with profound submission and obedience, adore the hand which smites us. Let us say, with Eli, 'It is the Lord, let him do what seemeth him good.' Let us not doubt, but he will shew us, by a happy experience, 'That all things work together for good, to them that love God; to them who are the called according to his purpose.' Let us profit by his discipline. Let us not regard our state with the eyes of the body. Let us not confine our sight to the miseries of this life. Let us carry it to the glorious recompences which God promises his children. Let us be persuaded, that if we weep and mourn now, there will come a day when we shall be comforted. These are considerations, my dear wife, that support me, and which make me swallow and digest all my misery without much trouble. Whatsoever hazard I run to write to thee, I will not forbear to do it as often as God shall give me opportunity. It is the only happiness which is left us in our sorrowful separation, to be able to confer with and comfort one another. But I shall likewise confine myself to write to thee alone for the future. Acquaint our intimate friend, in particular, with it, and desire him not to take it ill that I use him thus.\* Let him know, likewise, that I received his

last and his first letters, at the same time; for which I return him thanks, and desire that he will always assist me with his prayers. If the letters which I shall write to you are intercepted, and imputed to me as a crime, it will be a crime which I shall always take delight and pleasure in confessing, before all those who shall question me about it. I do not consider that person of a just and equitable spirit, who can think ill of and blame a husband for endeavouring to comfort his wife, in such sorrowful conjunctures as these are, to which it has pleased God to reduce us. This, my dear, is my resolution, upon that point: notwithstanding, let both of us do all things with a Christian prudence, so that we may give no handle to those against us who only wait for an opportunity; and as to the rest, let us rely upon the providence of God, the singular favours and mercies of whom we daily experience. Let us offer up our bodies and souls to God as a living sacrifice, holy and acceptable, which is our reasonable service. This is what I daily study to do. I can truly tell you, that there are but few nights but what I wet my bed with tears. I do not say this, my dear, to afflict thee: I do, on the contrary, imagine, that this news may afford thee matter of joy, and an holy occasion to join with me in blessing God for it. For these tears are not the effects of a worldly

\* It appears highly probable, that this intimate friend was Mr. Jurieu.



sorrow, which bringeth forth nothing but death; but they proceed from the grace of God; some of them, from that godly sorrow which bringeth forth repentance to salvation, never to be repented of; others, from the joy which I feel when I consider, with admiration, how great and many the mercies and favours are which God doth, and hath bestowed upon you all, and upon myself. I likewise reflect, with extreme joy and satisfaction, upon the sacrifice which thou hast offered up to God, of the goods which he had given thee and me. Thou mightst have enjoyed them, if thy heart had been turned, and inclined that way. But thou hast made thee a treasure of them in heaven, where rust and thieves spoil not. Thou hast, like Mary, chosen the good part which shall not be taken from thee. I assure thee, my dear, that thou couldst not have made a choice more to my mind. I praise God with all the powers and faculties of my soul, who hath given me a wife truly Christian; who will, in my absence, do her endeavour to teach our children to be Christians."

In another letter, dated 20th January, 1686, he says:

"All that is false, of which you have sent me word, except two things, viz. that, for above three months since, I have been confined to the chain, day and night; and, that I have not been free from thence, only to be conveyed to the Bishop of Marseilles. I assure you, that I have not, as yet, received orders from any one, to employ myself in work. I sat very

quietly in my place, and saw it done before the short days; and it is, at present, done almost every day, before I am removed from my place. Praise God, therefore, with me, for this merciful treatment, which he affords me, and beseech him, that so long as he shall think good to continue my sufferings, my condition may not become worse. I assure you, I have not so much reason to complain as you imagine, and the time slips away very quickly. The week is no sooner begun, but I find myself at the end of it. When I am up, after having presented my petitions to God, I read six, seven, or eight chapters of holy scripture; and I make such reflections and observations thereon as I am able. I draw from this divine source, all the consolations I stand in need of. God himself doth most plentifully furnish me with them; and with this precious balm of Gilead, he gently anoints and supple all the wounds which my sufferings make in my heart. I tell thee, ingenuously, my dear child, that I was afraid the end of the conferences, which I had with the Bishop of Marseilles, would cast me into a very bad condition. But my fears were dissipated, and the conferences are ended, as well, and as happy as I could desire. I have therein followed the advice of St. Peter, I have rendered a reason of the hope that is in me, with meekness and fear. I have had the honour to dispute, more than once, before that illustrious prelate; but the strongest debate was, between a divine, come from Paris, and myself. After

having told this almoner, that the answers which he made to my propositions could not give me satisfaction, we parted good friends. When I came down, I desired to pay my respects to the Bishop. They told me, he was at mass, and if I would stay for him, he would not fail to return. I asked leave of one of our patrons, who attended me, which he granted. I had the honour to speak to him, and he caused me to come up into his chamber. We came thither, and several clergymen with us; and, after having told him, that this almoner and I had finished our conferences, I returned him thanks for the goodness and charity which he expressed towards me in this interview; and, I assured him, that I should be always ready to acknowledge it. He answered me in the most obliging manner in the world, telling me, that he was sorry that he could not make me a Catholic, and, that all that they were able to do, was to pray to God for me. At my departure, he told me, that he would willingly serve me, if opportunity should offer. I believe it will please you very much to hear this little account."

XXI. It was the sentiment of M. De Marolles, from the civility of the bishop, that nothing more grievous would happen to him. Notwithstanding, about six weeks after his conferences, he was taken out of the galleys, to be shut up in a kind of dungeon, which was made purposely for him, in the citadel of Marseilles. It is highly probable, that these orders came down from the court,

upon the report of the ecclesiastic of Paris, of which he makes mention in his letter. For, it must be observed, that all the different persecutions, all the augmentations and additions to the pains of our martyr, were done by express orders from the court. He had made such a noise in the world, that they endeavoured, at Versailles, to triumph over his patience.

The world will, doubtless, be very glad to know the labours of this holy man, upon this last theatre, when he maintained the conflict for the space of six years, against nakedness, hunger, cold, and darkness. He wrote to his wife, on the 25th of October, 1687. He speaks under the name of a third person; but, to my knowledge, it is written in his own hand. We may conclude, from the date of this letter, with what severity he was handled, and with what strictness and vigilance he was kept; because he could not let any one hear from him till seven months after he was shut up. The letter runs thus:—

"You desire, madam, to hear from your husband. This is what we learn from the report of the city. The 12th of last February, he was taken out of the galley, and put into the citadel. He is thrust into a little room, which served for a soldier's lodge; but they have made such an alteration in it, that the most of the light that is there, comes in by the chimney. The King allows him five sols a day for his subsistence; he lives upon that. He is committed to the custody of the major, who, the better to secure



him, places a sentinel, day and night, at the outgate of his chamber, and another at the top of his chimney. They say, that he is not grieved at it, but doth very patiently suffer his affliction. This is what we learn from the report of the city. Be not afflicted at his condition: he is endued with constancy enough to put him above all. We are all more apt to complain than he; and we have great reason to say, with David,

O Lord, how long——  
How long, O God of hosts!

Farewell, madam. I recommend both yourself and your family to the grace and mercy of the Lord. Be pleased to pardon me, if I do not tell you my name. I am no less your servant."

*(To be concluded in our next.)*

## REMARKS

ON

## TWO LETTERS

IN THE

*Baptist Magazine for November and December, 1815, (said to be) "addressed to a young Minister, on the Necessity of further Endeavours for the Spread of the Gospel in London."*

*To the Editors of the Baptist Magazine.*

THE first of these letters contains thoughts on the population of London, and the moral state of that population, together with the responsibility that attaches to ministers residing in the metropolis, which may well claim their most serious attention, and put them upon so judging themselves, that, if possible, "when they are judged, they may not be condemned

with the world." In which case, it will be "with them, a very small thing to be judged of man's judgment." Having thus submitted their case to the judge himself, these ministers think they have a right to complain of Philo, as volunteering himself in a business to which his incompetency is great, and must be so, for want of local information; his deficiency in which, will hereafter appear in detail. It is sufficient, at present, to observe, that he seems to consider the opportunities of usefulness, or, at least, of making efforts for usefulness, to bear a proportion to the quantum of population contained in a given measurement of ground; without duly considering the facilities of access to the inhabitants, which one place affords above those of another. And, certainly, no place in the kingdom affords so few as the metropolis, the inhabitants of which may be said to have no intercourse with each other, arising from contiguity of residence! This is written with the Bible open before me, at that all-important and awful passage, to which Philo repeatedly refers, Prov. xxiv. 11, 12. Upon this text, I well remember Mr. Booth preaching, with a view to promote the interest of our itinerant society; and, I believe, at the first formation of it; the object of which discourse was, not to reproach ministers at a distance with their former criminal negligence; or, to point out wherein they had been so, and give them particular directions how they should use "further endeavours for the spread of the gospel" in

the different places where they lived. No; but he pointed out what was our personal duty in that business, and urged us to it, after the example of the priests, in building up the wall of Jerusalem; that they did it, *every one over against his own house*. This was the conduct of a *workman who needed not to be ashamed!*

From what I have heard and observed, I am led to apprehend, that it is by no means uncommon for ministers, at a distance, judging merely from the population of London, and a few large congregations in it, to conclude, that they have not, in their present obscure and circumscribed situation, scope sufficient for *their* talents to be put forth to the best advantage; and, therefore, they cannot but desire, from motives, doubtless, of the purest benevolence to mankind in "further spreading the gospel," that a door was opened in providence for their removal to London! But as that cannot be the case with all, there are those who feel it their duty to exert themselves in making provision, and so to arrange matters, that they may have it in their power, by visiting the metropolis a month or six weeks in the year, then and there, by the exertion of *their talents*, to "recover London from its present languid, decaying state of religion; and for which purpose, they are willing to travel more than a hundred miles, bare-footed."\*

Had Philo satisfied himself with his first letter to his young

friend, his advice would not have been so objectionable, as to require formal notice. But he discovers such a total unacquaintance with what has taken place in London, the last fifty years, in every one of those particulars upon which he dwells, and is therefore so likely to mislead those, who, with himself, are strangers to those things, that I think it incumbent upon me to undeceive both him and them, by stating facts which serve to illustrate what has been done in each particular, to which he calls the attention of the public. Not that I deemed this to be at all necessary, whilst the writer remained to me anonymous; but when that was no longer the case, I judged otherwise.

Philo has long been my friend, and my father was his friend. Philo possesses "faith unfeigned," a faith which dwelt eminently, pre-eminently, in his grand-mother, whom I knew, and in his mother, whose memory, on that account, I have long cherished with fondness.

Being one of those against whom Philo, through the medium of a feigned young friend, aims his censure, and, conscious of grievous defects, my plea, my only plea, is, "Lord, enter not into judgment with thy servant." And my prayer is, "Strengthen thou me with strength in my soul." Conscious, I say, of many and grievous defects, on account of which my brethren may justly reprove me, I will add, there is



not a man now living to whom I would apply the words of the Psalmist, rather than to Philo, and say, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head." Yet, in this particular, I must say, Philo has taken a wrong aim: he recommends to us, as "*further* endeavours," those means that have been fairly attended to; that have not been laid aside, either wholly or partially, through indolence, luke-warmness, or declension of zeal for the glory of God, in the salvation of sinners. In so expressing myself, I wish to be clearly and fully understood, so as to preclude the possibility of a mistake, and hope this will be effected in what may yet be said.

The first "*further* endeavour for the spread of the gospel in London," which Philo suggests, is, by asking us, "*Is the practice of out-door preaching either irrational or impracticable?*"

As an individual, I reply, "By no means," and have given it my feeble sanction, not only in my juvenile days, but after having been more than twenty years in the ministry, by preaching, in conjunction with another grandson, equally worthy of Philo's excellent grand-mother, in the open market-house of a small town, I believe in the very parish in which Philo was born.

Mr. Whitefield, with extraordinary talents for field-preaching, practised it much, and was much succeeded in that department of his ministerial labours. This not only stirred up many preachers to imitate him, but also

induced their friends to countenance and encourage them in so doing. Thirty years ago, my residence was in, what was then called, Upper Moorfields, situate behind the centre of the houses, which now form the eastern side of Finsbury-square. From my bed-room and parlour, on a Lord's-day morning, in the summer, when the weather admitted, between the hours of five and eight, might be seen, at different times, perhaps eight or ten preachers. I have frequently seen four, sometimes five, preachers, in different parts, at the same time. There were likewise some in the evening, but, I think, not so many. That many of these might have been "men of contemptible abilities, or of doubtful principles," I fully concur with Philo, in saying; but "this forms no more an objection to out-door preaching, than it does to preaching under any other circumstances." Yet, why has it fallen into total disuse may be worth inquiring. There are now living, a few, who, at the time above referred to, were much in the practice of field-preaching. From that day to this, their praise has continued, uninterruptedly, in the churches of their respective connexions. Though I cannot say of them as is said of Moses, that their "natural force is not abated;" yet, I believe that it may be affirmed, from their concern and zeal for the glory of God in the salvation of sinners, that they have by no means laid aside field-preaching, on account of its being "*too formidable*" for their tender nerves.

I have no doubt but the above ministers may yet occasionally preach abroad in different places, where circumstances may seem to call for it; but, I believe, from experience, they are convinced, that, unless another Whitefield were to arise, more good is likely to result from a sermon preached under a roof, in London, or its vicinity, than from one preached "in an open field, or in the street;" which is what I mean, in asserting above, that "field preaching has not been laid aside through indolence, luke-warmness, or declension of zeal," but, as the result of deliberation and judgment, founded on experience. But, of this, my good brother Philo seems to have entertained no idea, or he would not so confidently, through the medium of a public print, have called upon us to renew the practice of "out-door preaching, as what is rational and practicable, and a mean which we ought to adopt for the further spread of the gospel in London."

The second "further endeavour for the spread of the gospel in London," which Philo suggests, is, by asking us, if "much could not be done by preaching in private houses?" To which I reply, much has been *attempted*, but, I believe, comparatively, very little "*done*" in this way. In the city and suburbs, I have known many such houses to have been *certified* or *registered*, (not "*licensed*," ) and some still continue to be so in the skirts of the town. In these places, they are considered as small meeting-houses, chiefly used for lectures on a Lord's-day, and,

perhaps, a week-day evening. These are attended and countenanced almost wholly by families of dissenters, who reside in the neighbourhood, but who are church-members, and whose business is carried on, in the town. As to those in the city, they have been almost ephemeral, generally supplied by private brethren, and soon shut up. "Aye," says brother Philo, "that is the very evil of which I complain! But, if you would descend a little from your eminence, and make it your business, which I have been urging upon you, through the medium of my young friend, and solemnly declaring, that "this matter belongeth to *thee*," there might then be reason to hope, that things would soon wear a different aspect." Well, now, brother Philo, I will suppose you to occupy my pulpit, and to be situated just as I am—that you had opened a private house in the neighbourhood, say within the precincts of Duke's-place, "inhabited chiefly, if not wholly, by the lowest, and some of the most degraded classes of society!" You expect "numbers would attend there, to hear a sermon, who had never frequented, or even entered a place of worship," and you have a "full persuasion, that, were you in my situation, you should deem it your indispensable duty to do so." But, allow me, my good brother, to differ widely from you. Novelties too much abound in the metropolis, for a person to be greatly struck with the peculiarity of public worship in a private house; and, instead of seeing an individual now and



then slipping in, and taking a seat, in an obscure corner, to observe what passes during the time the house is open, or even to saunter about the door for a quarter of an hour, with a vacant stare, and, perhaps, be unexpectedly induced to stay the whole time: in either of which cases, or some one similar, the same happy effects may be hoped for, as you describe to have taken place, "in different parts of the kingdom." But instead of this, in such a neighbourhood as you describe, and as I have fixed upon above, you would scarcely have a person accidentally drop in, excepting now and then one, who, with an impudent scowl, would just look round the room, and, with a sneer of contempt at the preacher, turn upon his heel, in less than five minutes, and depart. Unknown, within a few minutes walk of their own habitations, ungodly persons, in London, would be more likely to enter a place of public worship, than a private house, with a mind disposed to attend to the worship of God.

But, what I cry out of wrong is, that, without due examination, Philo assumes the case, and denounces his brethren, in the metropolis, to our whole denomination, and to the world at large, as careless and cruel men, who have never made an effort in this way, or so much as taken the subject into their consideration. Against such a charge, I plead matter of fact, as above, in general; and take leave to state a case, in particular:

Nearly ten years ago, a junior brother, then lately settled

in town, mentioned to me a house, which he thought might be obtained, and was so situated, that he considered it highly probable, if it were fitted up for preaching, there might be a good attendance, if a lecture were preached both on Lord's-day and week-day evenings. I pointed out what I thought was essentially necessary to afford a probable prospect of success, but which we did not possess; and, on the other hand, what did exist, which may induce many well-wishers to the cause of Christ, to think it unnecessary, and therefore to stand aloof; yet, whom we could not, with propriety, consult.

My good brother was not convinced that my apprehensions were well founded; and as I was always reluctant, and rather cautious, in damping genuine zeal, which was directed to the salvation of sinners, I consented. The place was soon ready, and announced to the neighbourhood, besides an inscription in front of the house. Having put my hand to the plough, I engaged heartily in it; and, believe, my colleague never suspected me of reluctance or lukewarmness in either preaching as often as I could, or making the best provision possible for the pulpit. I frequently enjoyed myself much in preaching there, and never, for a moment, regretted the undertaking, though the whole expenses of the undertaking devolved upon the preachers. But, alas! we could not say with Philo, that "numbers came there to hear

a sermon, who had never frequented, or ever entered a (regular) place of worship." Therefore, having continued to cast the gospel net in that place, without apparent success, for twelve, or eighteen months, we gave up the place: many such instances might be produced. But, then, is it right, is it decent, for a brother, whose residence is two hundred miles off, to urge upon his brethren such "endeavours for the further spread of the gospel," as though they were absolute novelties? However, Philo asks his young friend,

3dly, *Can nothing more be done without materially stepping out of the regular course that your predecessors have pursued?* To the mode adopted by Philo, of communicating his sentiments, through the medium of an address to a feigned friend, I have no objection. It has the sanction of the highest authority. But, then, no persons, against whom the parables of our Lord were directed, could, from matter of fact, adduce such convincing evidence, that they were wholly inapplicable, as the above lines prove, that the "endeavours for the spread of the gospel in London," are not "*further* endeavours," as Philo calls them, but such as have long since, and often been made; nor are they laid aside to this day. When it is known, that these letters of Philo were not really addressed to a young minister lately settled in London, but written, hypothetically, to answer a purpose, it will be concluded by those who know his

station, and time of standing in the church, that Philo contemplated the state of some churches, and had, in his "mind's eye," one or more in the metropolis, in which the deacons and acting members, when the church was left destitute of a pastor, supposed they had little or nothing more to do than to provide a successor, who may, or may not, tread in the steps of his predecessor, just as he pleased. To judge otherwise, it appears to me, would be to say, that Philo has adopted a mode of writing to which he is not competent, or why propose to the young minister, that he should preach a lecture at his own place, &c. as "stepping out of the course pursued by his predecessor," &c.? Of the deacons and other active men in our churches, it is that I suppose Philo says, "They have come forward, with their property, with an unexampled generosity; and what is to many of them of still more importance, they have bestowed a considerable portion of their time and personal exertions in the cause of benevolence and piety. Every part of the united kingdom, India, Africa, and the most distant islands, have reaped the fruits of their pious zeal." And have such men no concern for a young minister, just settled in the very church to which they stand personally related, to consult with and advise him to those things which may appear most conducive to advance the cause of Christ among them? Impossible! Nor is it for want of due consideration, that every



young minister does not preach a lecture at his own place. I have known one among ourselves, who, within these ten years, though he did not do that, yet used a "further endeavour," by going himself, and, perhaps, one of his deacons with him, into all the surrounding purlieus of the place where his meeting-house stood, and distributed hand-bills, with an invitation to the poor, who were promised accommodation for worship, free of expense, &c.

Ministers in the metropolis, are often called to preach lectures in other places besides their own, on Lord's-day evenings; and, which, after mature deliberation by themselves and people, may be considered more conducive to usefulness than preaching one regularly at home. But most, if not all in our connexion, have to attend week-day-evening meetings of worship, once at least, if they do not preach, at their own places. Besides which, their calls to attend societies and committees of various descriptions, of a benevolent or religious nature, are not few. To attend five, in the course of the present week, the writer has received summonses, and which number is by no means uncommon; yet he is persuaded, that many of his brethren have calls of this kind more numerous than he. Hence, a brother upon this subject lately observed, "When I was settled in the country, and preached six or seven times a-week, my pastoral and other duties devolving upon me as a minister, were neither so numerous, nor

yet so pressing, as in my present situation, though I preach, *statedly*, but twice a-week."

Presiding at one of the committee meetings of our itinerant society, a few years since, when a very satisfactory letter had been read from a minister who had opened houses, and preached in different places; I recollect a member of one of our churches, proposing, that a letter should be sent to that minister, with directions, how he should conduct himself in respect to prayer-meetings, &c. I remarked, that all regulations of that kind might be very safely left to the manifest good sense, piety, and zeal of our brother, without so much assuming the language of dictation because we sent him a trifling sum of money; and added, If the apostle James occupied my chair, I thought he would repeat his exhortation and say, "My brethren, be not many masters." Without feeling offended, so as to indulge a spark of anger or resentment towards Philo, may I not ask, If he has not, by *the manner* in which he has proposed his "*further endeavours*," subjected himself to the same apostolic reproof? If he has not, it will add one more to the many mistakes of,

Your sincere well-wisher,  
SENEX.

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## REMARKS

ON

MUSICAL INSTRUMENTS,  
IN PUBLIC WORSHIP.

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WE cheerfully comply with the request of a respected friend,

to give a place to his communication on the above subject. We understand these remarks were written at the solicitation of a member of one of our churches, who, in objecting to the introduction of musical instruments into the worship of God, was informed, among other arguments to support it, "that the original meaning of *psalm*, *psalmodize*, signified music produced by instruments, and not the voice alone." Our correspondent says, "Were I at liberty to say from whom I received these remarks, I know you would regard it, as a credit to your Magazine, to admit the communications of one justly esteemed, not only for erudition and talents, but for superior qualifications." As the insertion of these remarks may probably produce a reply in favour of the practice condemned; we think it proper to say, that the controversy will not be suffered to extend to any length in the pages of this work.

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*"Does the word PSALM, and those words derived from it, express, or imply, that instruments should be used in the worship of God?"*

IT is one of the most generally adopted principles of interpretation, in all languages, that the original, or most early signification of *words*, is not their most common. In the New Testament, there are very many words which do not occur at all in their primary sense, and others which occur in this very rarely. If we were to take them in that signification,

they would make nonsense, or a very ridiculous meaning. For instance, the original signification of the word *προσκυνεω* (to worship) is *to roll on the ground like a dog*, or, perhaps, *to kiss or lick the hand like a dog in that posture*. The Persians, and other ancients, expressed homage, reverence, or worship, by kissing the hand, knees, &c. The word occurs in a sense, perhaps, not very far distant from its original one. Heb. xi. 21, *Jacob blessed, &c. bowing over, lying upon*, (or touching with his mouth,) *the top of his staff*. Our translators have rather strangely joined the primary and secondary meaning together. But who would think of arguing, from the original and primary meaning of the word, for either *osculation* or *prostration*, in those numerous passages in which it is applied to the worship of God in the New Testament?

To play upon an instrument is not the primary meaning of *ψαλλω*, *to sing psalms*, but to touch, or strike gently; *ψαλλειν τας χορδας*, is *to play upon an instrument*; and, by a common figure of speech, leaving out the word, expressive of an instrument, *ψαλλειν* comes to signify to play upon an instrument; but this is a secondary meaning—a word expressive of the instrument is frequently added. See 1 Sam. xvi. 16, 23, xix. 9.

Again, because it was usual to accompany instrumental music with vocal, it came to signify both, or the latter only, *viz. singing*. It occurs in the sense inclusive of both, *Psal,*



xxxiii. 2, in the Septuagint version, *ψαλλω* there, is to be restricted to the voice, as distinguished from the sound of the accompanying instrument. See also, *Psal.* lxxi. 22.

It is used to denote singing with the voice alone, evidently in those places where the psalmist speaks of *singing with his glory*, i. e. his tongue; for speech is the glory of man; *Psal.* xxx. 12. cviii. 1. The awaking of his glory, and the awaking of psaltery and harp, are distinguished in the last of these places; and in *Psal.* lvii. 8, (compare *Psal.* xvi. 9, in the Septuagint,) also, in *Psal.* lxxi. 23. My lips shall greatly rejoice when I sing (*ψαλλω*) to thee. *Septuagint.* Also, 2 *Sam.* xxii. 50, and *Psal.* xviii. 49. This passage is quoted by the apostle, *Rom.* xv. 9, where it is applied to exercises expressed by other words, which do not bear any reference to instrumental music. It has been shown, that the word, as used in the LXX version of the Old Testament, does not necessarily include the idea of instrumental music, but frequently refers solely to vocal.

Those who defend the use of instruments in the worship of God, from scripture argument, are bound to prove, that there is any thing in the context of the places in the New Testament, which establishes that this idea is included. And it would be easy to demonstrate, from all these places, that no such idea is suggested. The word *ψαλμος* (*psalm*), although used for a musical instrument in the Septuagint, signifies, uni-

formly, in the New Testament, a sacred song, a hymn, and especially those hymns in the Old Testament, called *the Psalms*. After mentioning *psalms, hymns*, and *spiritual songs*, the apostle requires the church at Ephesus, *Eph.* v. 19, to *sing them*, (*αδοντες*,) a word which, it will be allowed, properly signifies *vocal music*; and as to the accompanying instrument, it is not psaltery, harp, or viol, but *the heart*, *Colos.* iii. 16. Not *ψαλλετε εν κιθαρα*, or *εν ψαλτεριο*, as in *Psal.* xxxiii. 2, but *εν καρδια*. Theodoret, on *Ephes.* v. 19, says, "he sings (*ψαλλει*) with the heart, who not only moves the tongue, but who also raises his heart by the understanding the words he utters." "Although (says Chrysostom) thou art an artificer, thou mayst sing (*ψαλλειν*) sitting and working in thy shop; although thou art a soldier, or sitting on the judgment seat, thou mayst do the same."

Could such persons play on instruments in these situations or employments? This father, who was a good scholar, may be allowed, at least, to be well acquainted with the meaning of a word in his native language; nor would he have exposed himself to the certain ridicule of the meanest mechanic in his audience, by using expressions which imply, that they could perform a piece of instrumental music while they were making a coat or a pair of shoes.

The same remark applies to Theodoret. The Latin fathers, as Tertullian and Jerome, translate *ψαλλειν*, by *canere* or *cantare*; and none, it is presumed, will be found so much smitten

with etymological phrenzy, as to insist, that the proper meaning of *canere*, at that time, was *to play on a pipe, or, to whistle on a reed.*

Your friend, therefore, may meet his critical opponents with the words of Bishop Warburton: "*On what is this author's paradox supported? On the common foundation of most philological systems—Etymologies, which, like other fungous excrescences, spring up from old Hebrew roots.*"

## ETERNITY:

AN EXTRACT

*From the French of P. Brydayne.*

"Warn the wicked."

"ETERNITY! O, eternity!—more solemn word than sermons. Why cannot I follow you, dying man, through all your haunts, with the remembrance of an eternity escaping you in all your various pursuits? I would enter your dwellings, I would penetrate your closet studies, when the business of this world engrosses all your attention. Astonished at your blindness, I would exclaim, 'Will you then forget, for ever, the most important object of your existence?—You are studious in some family interest, or ardent for a profligate inheritor of your substance; but, are you not forgetting that which so concerns *yourself*, which is personal, your own salvation?—but, O! eternity! what are you doing for eternity? I would traverse the streets; I would run through the market places, where I might

gain your ear to sound upon it:—Where are you running, blind, deluded mortals?—to what do all your anxieties of ardour tend? where is your wisdom, thus to think only of time; flying along your race forgetting eternity in which you will be quickly swallowed up, never to return to timely prudence more? I would rush into your assemblies of pleasure, into your shouting theatres of glittering pride, where, in the height of your sporting, I would cry out, with a sepulchral voice, that should be death to all the joys of your souls, What, mortals, or rather, madmen! what are you doing for eternity, but to render it frightful to your view? amassing riches to bring wrath upon your heads? digging an abyss of sorrow for yourselves below? I would address myself to your women of the world, so lost in self-idolatry, so busied with their pomp, and all that can flatter vanity; so capriciously nice in a thousand adjustments of their dress and persons, which is all their taste, not to say their only study. I would make them feel the inutility of their cares by a single word,—'ETERNITY!' What have these things to do with eternity? What foundation, then, my friends, have you to think your last hour at such a distance? Is it your health and youth?—'Yea,' you answer, 'I am but twenty years of age, I have seen but twenty suns go round.' Alas! it is not you, but death, who counts that term elapsed, who has gained that hasty march upon your life. Beware of this! eternity is near!



What think you eternity is like? It resembles a time-piece, the pendulum of which, without ceasing, vibrates for ever! for ever! for ever!—During this revolution, a heedless reprobate exclaims, ‘What o’clock is it?’—the same voice answers him, ‘ETERNITY!’”

R. THOMSON.

THE  
IMPORTANCE  
OF

SECRET PRAYER.

*To the Editors of the Baptist Magazine.*

In your Review of Mr. Fuller’s Sermon, on the Death of the late Mr. Sutcliff, of Olney, you inserted an Extract on Prayer. It is hoped, that by some, this has not been read in vain. In reviewing the characters of the people of God, in different ages, and in different countries, it must strike every reflecting mind, that, as to the essentials thereof, there is a *sameness*. They have all been made to drink into one spirit. Especially this has been the case, with respect to a *devotional disposition*. They have all imbibed the spirit of supplication. They have been one spirit with him, of whom it is said, “He went out into a mountain to pray; and continued all night in prayer.” And, that, “Rising, a great while before day, he went out into a solitary place, and there prayed.” His followers have always been a *generation that have sought God*, and have lamented that they have not done it more.

Having had an opportunity of looking over a diary which Mr. S. kept in his younger years, I find it abounds with devout aspirations. He says, “——— The way to lose the sense of religion upon my heart, is to live in the neglect of private duties. To-day I have neglected private prayer, and I have been quite unhappy in myself.”

“——— I find my mind resolved to be more diligent in the duties of religion in a private way. I believe I live, in a great measure, a stranger to the pleasures of religion. I know little of the delights of communion with sweet Jesus! I want to have my heart drawn out towards him. Lord, be as the dew unto me.”

“——— Oh, what a dead creature am I! I feel, at some seasons, breathings after the Lord, and thirstings after the Holy One of Israel; but—but very low.”

Saturday night. “I am now near the conclusion of another week. I have sometimes enjoyed a serious frame of mind. Divine things have had some influence upon my soul; yet, much vanity. Two things I have to be humbled for to-night. Time not improved; but little of it spent in prayer.”

Lord’s-day evening. “Resolved, through grace, if I live another week, to pray more; to read my Bible more; and to redeem time more. Lord help me to fulfil my resolutions.”

“——— I have been reading Dr. Doddridge’s Life. What a pattern of diligence! I am sure I may do more for God

than I do. Lord help me to do so."

"—— To-night I have read the Life of Thos. Hooker, in the History of New England. How did the gifts and graces of God shine in him! I remark in him, and all other eminent men of God, and of great usefulness, that they did *abound much in prayer*. Lord, may I follow the example."

Upon reading the above account, I turned to the life of Hooker. Of him, his biographer says, "He was a man of prayer; which, indeed, was a ready way to become a man of God. He would say, '*That prayer was the principal part of a minister's work: 'twas by this that he was to carry on the rest.*' Accordingly, he devoted one day in a month to prayer, with fasting, before the Lord, besides the public fasts, which often occurred. He would say, 'That such extraordinary favours as the life of religion, and the power of godliness, must be preserved by the frequent use of such extraordinary means as prayer with fasting; and, that, if professors grow negligent of these means, iniquity will abound, and the love of many wax cold.' When he lay a-dying, one standing by his bed, said, '*You are going to receive the reward of all your labours.*' He replied, '*Brother, I am going to receive mercy.*'"

Similar remarks may be made respecting many others. Of Mr. Blackerby, it is said, "He was much in prayer: much in closet prayer: much in walking prayer: much in conjugal prayer; for he prayed daily with

his wife alone: much in family prayer; daily with his own family: and almost daily with some other family. He used to ride about, from family to family, and only alight and pray with them, and give them some heavenly exhortations, and then away to another family. Also, he was very much in fasting and prayer."

In the Life of Mr. Philip Henry, it is said, "He and his wife constantly prayed together, morning and evening. He made conscience of *closet-worship*, and abounded in it. It was the caution and advice which he frequently gave to his children and friends, '*Be sure you look to your secret duty; keep that up, whatever you do: the soul cannot prosper in the neglect of it. Apostacy generally begins at the closet door.*' Besides these, he was uniform, steady, and constant in *family worship*, from the time he was first called to the charge of a family, to his dying day. He would say, '*If the worship of God be not in the house, write, Lord have mercy on us, on the door; for there is a plague, a curse in it.*'"

Many others of the Puritans and Nonconformists might be mentioned, as being mighty in prayer. Probably, some may be ready to censure their public devotions, as having a tiresome prolixity in them: but, we should be cautious how we speak of men who appear to have been familiar with heaven, and of whom the world was not worthy. We have the following account of a public national fast:

"Dr. Twiss began with a short prayer. Mr. Marshall



prayed in a wonderfully pathetic and prudent manner for two hours. Mr. Arrowsmith then preached an hour; then sung a psalm: after which Mr. Vines prayed nearly two hours. Mr. Palmer preached an hour, and Mr. Seaman prayed nearly two hours. Mr. Henderson then spoke of the evils of the times, and how they were to be remedied; and Dr. Twiss closed the service with a short prayer."

Of Mr. Samuel Shaw, who was ejected from Long-Whetton, in Leicestershire, one who well knew him, writes thus: "I have known him spend many days, and nights too, in religious exercises, when the times were so dangerous that it would hazard an imprisonment to be worshipping God with five or six people, like-minded with himself. I have sometimes been in Mr. Shaw's company, for a whole night together, when obliged to steal to the place in the dark, stop out the light, and stop in the voice, by clothing and fast closing the windows, till the first day-break down a chimney has given us notice to be gone. I bless God for such seasons. If some say, It was needless to do so much: I reply, The life of our souls and eternity, which only were minded there, require more; I say, I bless God for the remembrance of them, and for Mr. Shaw at them, whose melting words, in prayer, I can never forget. He had a most excellent faculty in speaking to God with reverence, humility and an holy awe of his presence, filling his mouth with arguments. By his strength he had power

with God: he wept, and made supplication. He found him in Bethel, (such were our assemblies,) and there our God spake with us. I have heard Mr. Shaw for two or three hours together, pour out prayer to God, without tautology or vain repetition; with that vigour and fervour, and those holy words that imparted faith and humble boldness, such as have dissolved the whole company into tears."

Your limits will not allow, and time would fail to mention, all that might be adduced. Suffice it, at present, to observe, that in the patriarchal age we read of an Enoch, who walked with God; Abraham, who was intimate with him; Isaac, who went out into the fields to meditate or pray; Jacob, who wept and made supplication; wrestled and prevailed. Under the Mosaic dispensation there were men who could say, "My eyes are ever toward the Lord. On thee do I wait all the day. Evening, morning, and at noon, will I pray. Seven times a day will I praise thee." In the primitive times of Christianity, at a meeting of ministers, they passed this resolution: "*We will give ourselves unto prayer.*" Also, "*they that received the word continued steadfastly in prayer.*"

Thus, we see the footsteps of the flock. May we be found, not only asking for good old paths; but walking therein.

FFILCTUS.

### *Ministerial Faithfulness.*

It is said of the old Lord Chancellor, Egerton, that, one

morning, coming down stairs to go to Westminster-Hall, he observed these words written on the wall before him, *Tanquam nec reversurus—As if never to return*; supposed to be written by some person who had, that day, an important cause to be tried, and who feared oppression; to intimate how impartial and faithful he ought to be.

It is a good motto for a Christian minister, every time he appears before his people.

1. He should take heed to the *matter* of his preaching, *as if never to return*. The Bible should be his text book. To this he is to refer, as the standard and rule of faith, worship, and practice. "If any man speak, let him speak as the oracles of God." He should carefully guard against incurring the charge of "teaching for doctrines the commandments of men." And as nothing but the truth is to be declared, so no truth, however unpalatable to the carnal taste, is to be kept back, that he may appeal to his hearers, "I have not shunned to declare the whole counsel of God." And as he is faithfully to preach the whole truth, so, especially, *the truth, as it is in Jesus*, which testifies of his person, work, and grace.

2. He is to take heed to the *manner* of his preaching, *as if never to return*. His manner should be plain and simple, not abstruse and pompous. It should be in a plain style, and in words that all, even those of the lowest capacity and education, may understand. Like

the prince of preachers, of whom it is witnessed, that "the common people heard him gladly;" an intimation that his style and manner were adapted to their capacity, as well as that the truths which he delivered, were most interesting and important; and, like the apostle, who testifies, "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God." The manner of a preacher should also indicate a mind most devout and serious; as *a man of God*, he should appear full of holy zeal and fervour.

3. He should take heed to his *motives and ends, as if never to return*. As the love of Christ should be the constraining motive by which every Christian preacher should be actuated, so the glory of God, in the salvation of immortal souls, should be the supreme end to which all his labours should be directed. Such a preacher may hope his work shall not be in vain in the Lord. But whether his exertions may be more or less successful, which depends on the sovereign pleasure of the great Head of the church, his present consolation is certain, and his future reward shall be great.

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THE  
*Relative Value of Money.*

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*To the Editors of the Baptist Magazine.*

THOUGH your work is chiefly a religious one, yet you do admit pieces, occasionally, that



are not strictly and purely theological. I wish to submit to yourself, and to your readers, a few thoughts on some parts of the New Testament, where money is mentioned. Less informed readers than yourself, have often made erroneous remarks on the smallness of the sums mentioned; for instance, the labourer's working for a penny per day; the widow's two mites; the Samaritan's two pence, and the box of ointment, said to be very precious, yet estimated at only three hundred pence. The value of money, in any age, must be determined by the relative value of things of the first necessity. So lately as the years 712 and 727, in our own country, a ewe and lamb were rated at one shilling, Saxon money, till a fortnight after Easter: between the year 900 and 1000, two hides of land, each containing one hundred and twenty acres, were sold for one hundred shillings; about the same time, by king Ethelred's laws, a horse was rated at thirty shillings; a mare, or colt, of a year old, at twenty shillings; a mule, or young ass, at twelve shillings; an ox, at thirty shillings; a cow, at twenty-four shillings; a swine, at eight pence, and a sheep, at one shilling. In 1043, a quarter of wheat was sold for sixty pence: it is computed, that, in those times, there was ten times less money than now; so that, on a fair calculation, articles were thirty times cheaper than at present. So lately as the time of William the Conqueror, they were ten times cheaper than they are now. The price of corn, in the reign

of Henry III. was nearly half the main price in our time, (the autumn of 1815.) Bishop Fleetwood, a century ago, has shown that, in the year 1240, four pounds thirteen shillings and nine pence, was worth fifty pounds of our money, in his time. About the latter end of that reign, Robert de Hay, rector of Souldern, agreed to receive one hundred shillings to purchase, to himself and successor, the annual rent of five shillings, in full compensation for an acre of corn. During the reign of Henry VI. the above author has determined, from a most accurate comparison of things, that three pounds, in that reign, was equivalent to twenty eight or thirty pounds, in his time. Now, if in the days of Jesus Christ, in the land of Palestine, that most fruitful of all lands, the articles of life were forty times cheaper than now, in our country; it will follow, that the widow's two mites, which made four pence of English money, is equal to fourteen shillings and four pence, (*i. e.*) she could purchase as much for two mites, as we can for the above sum, which raises her generosity very high, for a poor woman. And it is by the relative value of things, that we must form our judgment. So the humane Samaritan, who gave two pence to the host, equal to one shilling and three pence, will amount to two pounds, ten shillings; and this was only a temporary supply, as he intimated his intention of being there again soon, when he would pay all arrears. But what must we think of the good

woman, who broke her box of precious ointment, which the company estimated at three hundred pence, equal to nine pounds seven shillings and six pence, multiplied by forty, the assumed difference between the price of provisions now, and then, it will amount to three hundred and seventy-five pounds, (i. e.) three hundred pence then, would purchase as many things, as with us now, would require three hundred and seventy five pounds to procure. This statement of things sets very far in the back-ground, the small sums which many persons subscribe to the support of the kingdom of Christ; and who yet think themselves very liberal, compared with the petty sums of money mentioned in the New Testament. I hope, that this exhibition of things, will induce many to examine themselves on this point, whether they discharge the incumbent obligation of sowing liberally, and of lending to the Lord.

January 30th, 1816.

AWAKE.

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REMARKS  
ON THE IMPROVEMENT  
OF THE  
BAPTIST MAGAZINE,  
IN A LETTER TO THE EDITORS.

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I AM much pleased, and I doubt not that many of your readers are equally so, at the enlarged and liberal plan on which the Baptist Magazine appears to be conducted, at present. I refer particularly to the admission of articles, on science and natural phenomena.

It is remarkable enough,

though perhaps a circumstance of no difficult solution, that the temper and turn of thought usually generated by philosophical pursuits, should have been considered, by some excellent men, as undoubtedly hostile to religion. And when it is recollected, that by genuine philosophy we are always to understand, simply an examination into the works of God; this prejudice will appear still more surprising. Extraordinary, however, and unreasonable as it is, it will be found to spring, I believe, from a disposition by no means unamiable. It certainly does happen, that many passages of scripture, and especially of the New Testament, do seem, when inattentively read, to speak disrespectfully of human reason, and human acquirements. And it must not be concealed, likewise, that some philosophers of distinguished merit have unhappily betrayed a temper the most unfriendly to revelation. Let us, however, consider the case, and see how matters stand. The inspired writers, we may observe, never, in any instance, condemn the exercise of human reason, when that reason is employed on its proper objects, on the discoveries of science, and the investigations of nature. The divine displeasure, it will be perceived, is invariably pointed, not at human reason considered absolutely, or as properly employed (for *that* would have been strange indeed!) but at the abuse of it; at the resistance which a despicable and spurious, but proud and insulting philosophy, opposed to the sacred and all-im-



portant revelations of the gospel. And, with respect to the other part, the accidental conjunction of science and infidelity, in the case of certain individuals, rendered conspicuous by their talents, and dangerous by their principles; a moment's reflection will be sufficient to convince every man of cool understanding, that nothing can be more unjust than to arraign philosophy on such a ground. As well might we proscribe the study of history, because a Hume, or a Gibbon, chanced to be a historian.

But knowledge, it has been said, puffeth up; and pride of intellect, we may subjoin, ill assorts with Christian piety. The maxim I believe to be true, when properly explained and restricted. A frothy and superficial acquaintance with a vast variety of particulars, especially when this happens to be combined, as is sometimes the case, with a very moderate capacity, tends, unquestionably, to produce a character the most odious and insufferable of any; a character distinguished by vanity, self-conceit, arrogance, and intolerable presumption. The effect, however, of genuine research and deep information, is, I am persuaded, far otherwise. The splendid discoveries, indeed, which science unveils to the philosophic mind, spread rapture through all its faculties, and fill it with ineffable delight. Yet these same discoveries, and, at the same moment too, shadow the enthusiasm of the philosopher with awe; and he contemplates, with the pro-

foundest veneration, the wisdom which could plan, and the power which could execute, a machine so stupendous as the universe,—a world so replete with wonders. He meets, moreover, on every side, with inexplicable phenomena, with eternal barriers which he cannot surmount; with ultimate laws, referable only to the will of the Supreme Being: and he is deeply humbled.

The philosopher, it is true, aided by the improvements of modern times, is enabled to trace, to a considerable extent; the broad footsteps of the Divinity; he can range, almost without control, through earth, and seas, and skies; and, at every step, he is surprized, amazed, confounded; and, if his heart be right with God, he bows before the uncreated mind, and worships the mysterious LORD of NATURE! But here philosophy drops her wing; and here, also, Christianity appears in all her native glory. It is Christianity, not philosophy, that can unbar the gates of death, and reveal, to the solicitude of mortals, the secrets of the world to come. Yes, it is Christianity, and Christianity alone, which instructs mankind in the full character of Deity; which unfolds to them the admirable contrivance, the nice adjustments, involved in human redemption; and answers, most satisfactorily answers, the heart-rending inquiry, *How shall man be just with God?*

I remain, yours, &c.

T. H.

Camberwell, 15th Feb. 1816.

# Juvenile Department.

## CALENDAR

FOR

APRIL, 1816.

I. *The Name* is derived from *Aprilis*, of *Aperio*, I open; because the earth, in this month, begins to open her bosom for the production of vegetables.

II. *Fasts and festivals*.—Apr. 4. St. Ambrose. He was born about the year 340, and educated in the palace of his father, who was Prætorian Prefect of Gaul. He ruled over the see of Milan more than twenty years, converted the celebrated St. Augustine; and, at his baptism, composed that divine hymn, well known in the church of England by the name of *Te Deum*. He died, aged 57, in the year 396.

April 7. *Palm Sunday*. The Sunday before Easter, is so called from the palm branches and green boughs, formerly distributed on that day, in commemoration of our Lord's triumphant entry into Jerusalem.

April 10, is observed by the Jews, as the anniversary of the death of the two sons of Aaron.

April 11. *Maundy Thursday*. In Latin, *dies mandati*, the day of the command, being the day on which our Lord washed the feet of his disciples. This practice was long kept up in the monasteries: after the ceremony, liberal donations were made to the poor, of clothing and of silver money; and refreshment was given them to mitigate the severity of the fast. On the 15th of April, 1731, Maundy Thursday, the Archbishop of York washed the feet of a certain number of poor persons.

James II. was the last king who performed this in person. A relic of this custom is still preserved in the donations dispensed at St. James's on this day. At Rome, on Maundy Thursday, the altar of the Capella Paolina is illuminated with more than four thousand wax tapers, and the pope and cardinals come thither in procession, bringing the sacrament along with them, and leaving it there. Next follows the august ceremony of the benediction, and afterwards, the pope washes the feet of some pilgrims, and serves them at dinner.

April 12. *Good Friday*. Holy Friday, or the Friday in holy week, was its more ancient and general appellation; the name, Good Friday, is peculiar to the English church. Buns, with crosses upon them, are usually eaten in London, and some other places, at breakfast. The use of buns is derived from the consecrated sweet-bread, which was offered on high festivals. It seems to be the relic of a very ancient custom. According to Mr. Bryant, "the offerings, which people in ancient times used to present to the gods, were generally purchased at the entrance of the temple, especially every species of consecrated bread, which was denominated accordingly." See *Time's Telescope* for 1815, p. 89. The prophet, Jeremiah, alludes to this practice, when he speaks of the women's making *cakes to the queen of heaven*. Jer. vii. 18. xlv. 18, 19.

April 13. *Easter Eve*. Particular mortifications were enjoined on this day.



**April 14. *Easter day*, or, *Easter Sunday*.** Much difference of opinion prevailed in the eastern and western churches, respecting the time of observing Easter; till, in 325, the council of Nice declared, that the feast should be kept by all churches on the same day. Easter is styled, by the fathers, the highest of all festivals, the feast of feasts, the queen of festivals and *Dominica Gaudii*, the joyous Sunday. Masters granted freedom to their slaves at this season, and valuable presents were made to the poor.

**April 15, 16. *Easter Monday* and *Tuesday*.** Every day in this week, was formerly observed as a religious festival, sermons being preached and the sacrament administered. (*Time's Telescope*.)

The word *Easter*, is said to be derived from the goddess, *Easter*, worshipped by the Saxons with peculiar ceremonies in the month of April.

**April 23. *St. George*.** From the Greeks he has been received into the Latin church; and England and Portugal have chosen him for their *patron saint*. The order of the *Gar*ter, under the name and ensign of *St. George*, was instituted by Edward III. in 1330. This is the most noble and ancient of any *lay* order in the world. The knights companions are generally princes and peers, and the king of England is sovereign of the order.

**April 25. *St. Mark*.** He died in the eighth year of Nero, and was buried at Alexandria. On this day, the 15th of Nisan, is celebrated, the Jewish festival of the passover. See *Exodus*, xii. 3—20.

**III. *Astronomical Occurrences*.**—The sun enters Taurus on the 20th, at forty-two minutes past five in the morning. The moon

enters her first quarter on the 5th; is full on the 12th; enters her last quarter on the 19th; and her change will be on the 27th. She passes the planet Mars on the 3d, and Jupiter on the 13th.

Mars is visible all the evening, and sets between twelve and one in the morning.

Jupiter rises on the 1st, at forty-three minutes after eight in the evening, and continues to rise about four minutes earlier every evening; so that, at the end of the month, he rises at half-past six. On the 25th, he will be six signs distant from the sun. This is called his opposition to that luminary, as these two heavenly bodies are, at such a time, on opposite sides of the earth. At this time, also, Jupiter is about one hundred and ninety millions of miles nearer to us, than he is when he passes the sun.

Venus rises on the 1st, an hour and 40 minutes before the sun, and an hour and 14 minutes after day break. She is continually approaching the sun, whose brightness is now rendering her invisible. She will pass him on the 31st of July, and will re-appear in the evenings of November.

Mercury will, likewise, be hidden in the sunbeams till the early part of November, when, if the sky should be clear, he will be visible for several mornings. He is, indeed, so constant an attendant on the sun, that few persons have ever seen him. He may, however, be very distinctly seen with the naked eye, at two different periods, in almost every year. But, in order to obtain a satisfactory sight of him, some previous attention is requisite, as the precise time to look for him should be known beforehand, as well as the place in which he may be expected to appear. One

of the forementioned periods extends from the beginning of February, to the latter end of April; and the other, from the middle of September, to the end of the year. The latter of these periods is favourable for morning observations; and the former, for those which may be made between sunset and the end of twilight. At either period, Mercury must be sought within a week of his greatest elongation, or greatest distance from the sun. When this elongation retards his southing till the afternoon, he may be expected to tarry behind the sun in the evening; but when it occasions him to pass the meridian, in the forenoon, he must be sought in the morning. The eastern elongation, therefore, is wanted for the spring; and his greatest elongation, on the western side of the sun, is wanted for the autumn. Owing, however, to the fogs, which prevail in the mornings of the latter season, a decided preference should be given to that period, which extends from February to April. But Mercury generally appears to the best advantage, when that elongation, which brings him to the south, after the sun, happens towards the end of March. A good opportunity of this kind, presented itself in the year 1807, when Mercury was remarkably distinct, for at least eight days. He was seen, with perfect ease, about an hour and a half after sunset, on the 21st; and was also very conspicuous, on the 28th, till near eight o'clock. Sometimes this planet may be seen for the greater part of an hour, and sometimes for a few minutes only. It is, therefore, desirable to watch for the point of time when the twilight is sufficiently weakened, and when the planet is sufficiently

high to have the vapours of the horizon below him. In order to find the place where Mercury will appear, the following method may be adopted:

Notice the place of the sun, about forty minutes before he sets; and ascertain, from an almanack, the time of Mercury's passing the meridian on the same day. Add this to the time of your viewing the sun, and this sum will be the time when you should begin to look after Mercury, near the place in which you saw the sun. You will, however, most probably find the planet about eighty minutes after sunset, and at about eight degrees, or sixteen times the breadth of the sun, to the right of the place you may have previously noticed.

IV. *Naturalist's Diary.*—The arrival of the swallow, about the middle of this month, announces the approach of summer; and now all nature assumes a more cheerful aspect. As these birds live on insects, their appearance is a certain proof, that some of this minute tribe of animals are got abroad from their winter retreats. The next bird which appears is that sweet warbler, the nightingale. The wryneck makes its appearance about the middle of the month, preceding the cuckoo by a few days.

The school-boy, wand'ring in the wood,  
To pull the flowers so gay,  
Starts, thy curious voice to hear,  
And imitates thy lay.

LOGAN.

The other summer birds of passage, are the ring-ousel, the red-start, the yellow wren, the swift, the white-throat, the grasshopper lark; and lastly, the willow wren.

The blossoms of trees present to the eye a most agreeable spectacle, particularly in those coun-



tries which abound with orchards. The blackthorn is the first that puts forth its flowers; then the ash, the ground-ivy, the box tree, the pear-tree, the apricot, the peach, the nectarine, the wild and garden cherry, and the plum; gooseberry and currant trees; the hawthorn, the apple-tree, and the sycamore.

Among the various productions of British soil, the following trees, shrubs, and plants may be selected for the attention of the young botanist, during the present month: The trees that will unfold their flowers, are the common elm, (*ulmus campestris*;) the bullace-tree, (*prunus insititia*;) the pear-tree, (*pyrus communis*;) the birch-tree, (*betula alba*;) the oak, (*quercus robur*;) the white willow, (*salix alba*;) and the common yew-tree, (*taxus baccata*;) The shrubs which may be expected to be in flower are, the common elder, (*sambucus nigra*;) the gorze or furze, (*ulex Europeus*;) and the osier, (*salix viminalis*;) The plants that will unfold their blossoms are, the cowslip, (*primula veris alpha*;) the oxlip, (*primula veris beta*;) the primrose, (*primula veris gamma*;) the rue-leaved saxifrage, (*saxifraga trydactylites*;) the wood sorrel, (*oxalis acetosella*;) the barren strawberry, (*fragaria sterilis*;) the wood anemone, (*anemone nemorosa*;) the water-crowfoot, (*ranunculus aquatilis*;) the marsh marigold, (*caltha palustris*;) the cuckoo-flower, (*cardamine pratensis*;) the herb robert, (*geranium robertianum*;) the hemlock, cranes-bill, (*geranium cicutarium*;) the hairy violet, (*viola hirta*;) and the dog's violet, (*viola canina*;) .

Linnæus has distinguished the cowslip, oxlip, and primrose, by letters of the Greek alphabet, to

intimate that they are different varieties of the same species. Other botanists, however, have considered them as different species of the same genus. These plants have, in past times, been introduced into gardens, and, in course of time, have been converted into that beautiful flower, the polyanthus. Hence we may see the astonishing effects of cultivation, and we may, by analogy, form some idea of what may be expected from the culture of the human mind. The leaves of the primrose and the leaves and flowers of the cowslip, afford an agreeable repast for silkworms.

The rue-leaved saxifrage is a reddish plant, with white flowers. It is about three inches high; and the leaves are thick, or fleshy, and resemble the form of a hand. The lowest leaves have five fingers; the uppermost, one only; and the others have generally three fingers; from which circumstance, this species of saxifrage, has obtained the epithet *tridactylites*, which means *three-fingered*.

The wood sorrel is found in woods and shady hedges. Every leaf is like three hearts joined together at the points; and the flowers, which are white, with beautiful purple veins, have five divisions.

The wood anemone grows in woods, and on commons and heaths where there are occasional clusters of bushes. Every stem has one flower, with two rows of petals, or leaves, of which the flower is composed: the three petals in the upper row are white, and the three lower, or outer petals, are white above, and tinged with purple underneath. The leaves are jagged, or deeply cut and serrated.

The water crowfoot is found on

the surface of ponds, wet ditches, and gently flowing rivers. The leaves under water are like flowing hair, and those above the water are of a very different form, and are extended on the surface. The flowers are white, and are often spread over the water, like blossoms on a cherry-tree.

The marsh marigold grows on the banks of rivers, and has kidney-shaped leaves and large yellow flowers.

The cuckoo-flower presents itself in meadows and moist pastures. It has a delicate flower, tinged with purple; but the prevailing colour is white. The blossom consists of four petals, forming a cross. The lower leaves are nearly round, the upper ones spear-shaped, the others winged.

The herb robert is found on the sides of woods and shady lanes. It has red blossoms, and a rank scent, and the stems are tinged with red at the joints.

The hemlock, cranes-bill, is found on road-sides, and has winged leaves and purple flowers.

*V. Remarkable Events.*—April 6, 1199. King John began to reign. He reigned 17 years and 6 months. *Magna Charta* was signed in this reign, (at Runymede, or Runningmead, between Staines and Windsor;) the provisions of which enjoined, that one weight and one measure should be used throughout the kingdom; gave new encouragements to commerce; prohibited all delay in the administration of justice; fixed the Court of Common Pleas, at Westminster, that the parties in a lawsuit might no longer be harassed by following the king from place to place; established annual circuits of judges; and confirmed the liberties of all cities and districts. It protected every freeholder in the enjoyment of his

life, liberty, and property. This was the first general opposition successfully made against arbitrary power; and those rights were acknowledged and established, which the English had enjoyed before the Conquest.

N.B. This great charter was granted in the 17th year of his reign, and was signed June 15, 1215. The golden passage is in English, thus: "No free man shall be taken, or imprisoned, or disseised, (*i. e.* dispossessed,) or outlawed, or banished, or any way destroyed; nor will we pass upon, or commit him to prison, unless by the legal judgment of his peers, or by the law of the land. We will sell to no man, we will deny to no man, nor defer right and justice." The late Mr. Ryland has observed: "This is the noblest paragraph in the Great Charter of British rights. It has been confirmed above thirty times; and every honest man should esteem it dearer than his life-blood."

April 11, 1689. King William and Queen Mary crowned at Westminster.

April 16, 1746. The Duke of Cumberland gained the battle of Culloden.

VI. *Births and Deaths of Illustrious Men.*—April 4, 1774. Died Oliver Goldsmith, the poet.

April 10, 1736. Died, Prince Eugene, at Vienna.

April 17, 1790. Died Dr. Benj. Franklin, a native of Boston.

April 18, 1689. Died, in the Tower, the infamous Judge Jefferies.

April 19, 1791. Died, at Hackney, Dr. Richard Price.

April 23, 1616. Died, at his native town, Stratford-upon-Avon, William Shakspeare.

April 25, 1595. Died, at Rome, Tasso, the poet.



April 25, 1599. Oliver Cromwell born, at Huntingdon.

April 27, 1794. Died, in the East Indies, Sir William Jones.

VII. *Reflections*.—1. Let the reader be thankful for what God hath already effected by the written, and by the preached word. If the relics of Paganism and of Popery be numerous, they are now comparatively harmless. By the gospel, gross idolatry has been driven out of Europe, and will be driven, ere long, out of the world. All the gods of the earth, which are no gods, must be famished. Zeph. ii. 11.

2. "The winter is now over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice

of the turtle is heard in our land." The mind of a devout man is powerfully affected by the song of a nightingale; which, though a very small bird, has a voice that can be distinguished, in a calm night, nearly a mile all round the bush where he sits. "He, that at midnight," says Isaac Walton, "when the very labourers sleep securely, should hear, as I have heard, the clear air, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above earth, and say, 'Lord, what music hast thou provided for thy saints in heaven, when thou affordest bad men such music upon earth!'"

## Obituary.

MRS. MARY ANGEL

*Died, on the 17th of Nov. 1815,*

AT SWANTON-MORLEY,

*Near East Dereham, in Norfolk.*

MRS. MARY ANGEL was one of those many instances which prove, that "God hath chosen the poor of this world (to be) rich in faith and heirs of the kingdom, which he hath promised to them that love him." And, also, that the influence of religion is capable of rendering the minds of its possessors, not only contented, but even cheerful, in the midst of great opposition, poverty, and affliction.

Such characters exhibit the power of religion upon the human mind in a very pleasing view; they also give us a most interesting idea of its importance.

But it is the religion of the Bible. Nothing besides this, can possibly produce these effects. Being deeply convinced of our lost state through sin—blessed with a knowledge of Jesus Christ, as a willing and all-sufficient Saviour—enabled to rest by faith upon his atoning sacrifice, as the only way in which mercy is exercised towards guilty men; will console and support the minds of sinners, under all the difficulties of this mortal state; will comfort them in the immediate prospect of death; will enable them, in their last hours, to say, "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

On the contrary, those who dwell in the cold and comfortless regions of abstract speculation; or, those who have only a mere

form of religion, are strangers to such consolation and support. The influence of the truth is practical. The good seed sown in the heart, will produce fruits of holiness, to the praise and glory of God. Faith in Christ is united with a pure conscience.

The person, whose death gave occasion to these lines, was called to an acquaintance with Christ and his salvation, through the blessing of God, on village preaching. From having been a strict Pharisee, she became an humble follower of Jesus Christ. February 22d 1807, she was baptized and added to the Baptist church at East Dereham, when she was upwards of sixty-six years of age. It was very pleasing to see a person, so far advanced in life, put on Christ by a public profession of his name, and submission to his ordinances. Such instances do but rarely occur. If the sun of righteousness do not arise upon persons in what may be called an early period of life, they most frequently end their days in ignorance and sin. Young persons should seriously reflect upon this, and pray for that divine influence which would enable them, to "Remember their Creator in the days of their youth."

There is, in most Christians, some one thing which distinguishes, or characterizes them, from their fellow Christians. It was so to a certain degree among the first-followers of our Lord, and so we find it still. Yet, in the midst of this variety, (which may, perhaps, be considerably owing to the animal constitution,) one sentiment warms all their hearts. They all say, with Paul, "God forbid, that I should glory, save in the cross of our Lord Jesus Christ."

Mary Angel was distinguished by the fervour and strength of her affection to divine things. Her whole conduct appeared to be under its influence. She never seemed to lose her first love, but to increase in it to the end of her life. She lived near four miles from Dereham, the greater part of which is very bad road, in the winter season; yet, such was her love to the house and worship of God, that she was scarcely ever detained at home, either through the badness of the roads, or the difficulty from the weather. Her attendance was so regular, that if, at any time, she was absent, it was remarked by her Christian friends, "the poor old woman is not well, or she would have been here." The Saviour was so precious to her, that, when he was mentioned, her countenance would brighten with a gleam of heavenly joy, and with special emphasis, she would say, "blessed be his dear name." Her attention in hearing the word was frequently remarked; it indicated, that she felt deeply interested in what was spoken. One instance of her love to the house of God ought to be mentioned. About two years after she became acquainted with the power of religion, a little meeting-house was built in the village, where she lived, for the purpose of preaching in, on Lord's day evenings. Of this place she had the care, and it was kept with the greatest degree of neatness—she did it from love, therefore it was done well.

The affliction, which ended in her death, was both long and painful; but she was supported and enabled to rejoice in the prospect of eternity. In an early season of her affliction, I went to see her, when she told me, that,



as it appeared, she should never recover. Some of her neighbours came to the side of her bed, and said, "I hope you have made your peace with God;" with reference to whom, she said, "Poor things, peace with God!—what peace should I make with God? Jesus Christ is my peace."

On the 5th of November, I visited her and found her apparently near her dissolution. I said to her, "How is the state of your mind?" She answered, "Blessed be my God, my mind is fixed on Christ, I am built upon that blessed rock."—I said, "You have no fears about death," she replied, "No, I hope my blessed Jesus will take me home." I went to see her again, on the 11th of November, when she was but just able to speak. I asked her, whether her mind was comfortable. She said, "I am waiting and begging for the coming of my dear Redeemer." I said to her, "I hope you are now enabled to trust in Christ." She answered, "I am waiting for his coming, to take me home." I said, "What a mercy it is, that you know any thing of Jesus Christ." She said, "It is all of his goodness—all of his goodness." For several days before she died, she was not able to speak, so as to be distinctly heard; but, it was evident, that her mind was comfortable—still in a waiting, longing frame. Her hands were clasped, and her eyes fixed in a very expressive manner. The last words, she was heard to speak, were—"O Christ."

It is not intended to represent her as a perfect character. She had her failings, which at all times she was ready to acknowledge and lament: but she excelled, even among the excellent of the earth. When we see sinners

thus called by Divine Grace, and behold them exemplify the power of that grace, both in life and death, our faith and hope are confirmed, and we are enabled to trust our all with Him, who has been the refuge, the strength, and the present help of his people in all times of trouble.

I have somewhere met with the substance of the following remark: "The eternal salvation of one soul is of more importance than the temporal salvation of a whole kingdom, though it were to last for a thousand years; because the period will arrive in eternity, (if we may so speak) when that one soul eternally saved, will have enjoyed a greater portion of happiness than the whole number of souls in such kingdom." This remark, taken in connection with our everlasting obligation to Jesus Christ, should induce ministers of the gospel to go into villages around their situations, to preach to the inhabitants the way of salvation. "Work while it is day; the night cometh, when no man can work."

*Dereham.*

G.

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### MR. JAMES PEARSE

*Died, at Evesham, Jan. 4, 1814, in his 74th year, universally beloved, and deeply regretted.*

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HE had fulfilled the office of deacon to the Baptist church in that place, nearly 50 years, usefully and honourably. His piety was truly sincere and unaffected. Patience, charity, and benevolence, were united in him, with the most strict and inflexible integrity. On every occasion, he manifested his love to the cause of Christ, to whose ministers his house was always open; and from the pleasure he felt, and the

spiritual profit he made, in their company, it was evident to all around him, that in time, he was living for eternity. His conversation was in Heaven: his trust, his hope, his guide in life, was God's most holy word:

"Here are our choicest treasures hid:  
Here our best comfort lies:  
Here our desires are satisfied;  
And hence our hopes arise."

An apoplectic affection was the cause of the termination of his mortal existence, under the in-

fluence of which he showed the most submissive resignation to the Divine Will; hailing the hand of affliction as the forerunner of an exchange from pain to bliss, from mortal bondage to everlasting freedom; frequently repeating passages from scripture, of precious consolation, and rejoicing his spirit with hymns of praise. His funeral sermon was preached (by his desire) by his pastor, on the ensuing sabbath, from these words: "I have waited for thy salvation, O Lord." Gen. xlix. 18.

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## Review.

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*The Family Visitor; or, The Supposed Address of a Member of a Bible Association, on a Domiciliary Visit to promote the Objects which such Institutions have in View.* Edin. Oliphant, Waugh, and Innes. London: Hatchard, Piccadilly; Hamilton, Paternoster-row. pp. 63.

THE subject of this tract is, in our opinion, very happily chosen. The laborious zeal, with which the members of Bible Associations have visited the abodes of poverty and of vice, has undoubtedly opened a new and extensive field for exertion. There is, particularly in large towns, a very numerous class of people, who are either too indolent, or too depraved, to improve those public means of instruction which constitute our highest privilege. *They love darkness rather than light, and, amidst the deep shades of ignorance, which gather about them, they pass, undisturbed, to the blackness of darkness for ever.* By ordinary methods, it is not easy to procure access to such persons; and to induce them to listen, even with patience, to religious conversation, is almost impossible. To multitudes of this class, however, the members of Bible Associations have gained ready access; and, while

their official inquiries raise an immediate expectation of serious and faithful admonition, the influence of their superior station and benevolent design very strongly tends to secure a patient respectful attention. They have a fair opportunity of bearing the light of divine truth, into some of those dark regions which, in its ordinary diffusion, it never penetrates. Though its presence may be unwelcome, it will not fail to pierce the gloom. Though its exhibition may be transient, it will not cast even a momentary gleam over the works of darkness, without detecting their existence, and, in some degree exposing their deformity; and there is every reason to hope, that, by repeated efforts, the shades may be not only pierced but dispelled, and many may be led to walk in *the light of life*.

In these visits of mercy, it is obvious, that a suitable tract might be distributed with great facility and advantage; and our readers will probably be disposed to regard *The Family Visitor* as intended for this purpose. While we confess, however, that there is something in the title, and still more in the introduction, to countenance this idea, we beg our readers to observe, that this is by no means the object of the book:



and we give this public notice, in order that we may not be deemed accessory to the disappointment of those who take it up with this view. But *The Family Visitor* has, nevertheless, a valuable and important object. It is designed to suggest to the visitors themselves the most suitable topics for conversation; and, thus, to relieve them from difficulties, which may perhaps be frequently and painfully experienced. And the author has a strong claim to the gratitude of the members of Bible Associations, for having made the first attempt to assist them in this difficult and momentous part of their duty. With what success the attempt has been made, we shall now enable our readers to judge.

In pursuance of his design, our author has, in the first place, said many very serious things, tending to impress the mind with a sense of personal guilt, with the danger of thoughtlessness, and the inefficiency of self-righteous labours. He then proceeds to urge the necessity of practical godliness, and goes into a particular detail of the duties arising from the domestic relations. He discovers much good sense, judicious piety, and an affectionate desire to do good: and, though we do not mean to recommend *The Family Visitor* as a model, we think much valuable assistance may be derived from it.

As usefulness is the sole object of the tract, we shall not trouble our readers with verbal criticisms. One slip of the pen, however, we are persuaded the author will thank us for pointing out, because it involves a contradiction of himself, and exhibits him in a very suspicious light. Speaking of the plea for sinful indulgences, sometimes attempted to be drawn from the doctrines of grace, he says,—

Most heartily do we join issue with every man who condemns this abuse, p. 23. Our author certainly did not recollect, at the moment, that to join issue with a man, in argument, is to deny and engage to disprove the position he maintains.

Before we close our account of this tract, we must express our opinion, that it is well adapted for the

perusal of those who move in the superior walks of life, and are consequently rather above the reach of personal admonition. It would be well if every application on behalf of the Bible Society, made to persons of this class, were accompanied with a copy of *The Family Visitor*. The gift would derive by no means the smallest part of its value from the few lines in which the author adverts to one of the most pernicious delusions of the present day. It is a subject, indeed, on which we wish he had spoken much more largely.

“Allow me carefully to guard you against supposing that your contributing to such institutions necessarily implies your personal attachment to the Bible, and your interest in the blessings it reveals. The support of Bible Societies is the fashion of the day; and many, it is to be feared, merely on this account, give them their countenance, while they never seriously consider what the Bible contains, or the necessity of a personal interest in the glorious prospects it unfolds.” P. 62.

To the kind of circulation to which we have referred, the neatness both of the language and the typography renders *The Family Visitor* perfectly suitable.

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*A Scripture Help, to assist in reading the Bible profitably. By the Rev. Edward Bickersteth. With Maps, 12mo. pp. 212.*

THE clergyman, who has compiled this little work, has most diligently, crowded an immense number of particulars into a few pages. We rejoice, that by such means, much valuable information will be widely communicated to the public. Reader, dost thou possess a Bible? dost thou read it? “understandest thou, what thou readest?” Perhaps thy answer must be in the words of the Ethiopian. “How can I, except some man should guide me,” Acts, viii. 30, 31. Chapter 1, explains the value of the Bible. 2. The importance of studying it. 3. The necessity of divine assistance. 4. Short observations on each book. 5. Remarks on the law and the gos-

pel. 6. On the Jewish state. 7. Peculiar expressions. 8. On scripture difficulties. 9. Summary of divine truth. 10. Why reading is frequently attended with little advantage. 11. Practical rules. 12. Scripture prayer. 13. An address to persons in different stations. 14. A chronological table. 15. General remarks on the history of the world.

We had not read far, before we thought we perceived, in a note, the hand of an excellent minister of our denomination, at Norwich. As the list, he has given, appears to be highly valuable to biblical students, we shall here transcribe it. To those, who are desirous of reading the Hebrew Bible, and the Greek Testament, it will be doubly interesting.

"A friend of the writer, on whose judgment he can entirely rely, has been kind enough to add the following list of books, for beginners in each language:

*Grammars.* The Westminster Greek Grammar (in Latin) or Bell's, or Jones's, which are in English.

*Lexicons.* Dawson's Greek and Latin Lexicon is very useful to the learner who has not a master at hand, as it gives a resolution of all the various parts of the nouns, adjectives, pronouns, and verbs, which are in the New Testament; besides giving the roots of indeclinable words, with a short account of their usual meaning.

But, for the purpose of a critical acquaintance with the sense and application of the words, the learner will derive great assistance from Schleusneri Lex. Gr. and Lat. which is incomparably the best Lexicon of the Greek Testament that we have.

If he cannot read Latin, he may be assisted by Parkhurst's Greek Lexicon; and by G. Ewing's Lexicon.

For the Hebrew, the learner will find Dr. Caleb Ashworth's Hebrew Grammar, republished by Yeates, and frequently called Yeates's Grammar useful. But Dr. James Robertson's Grammatica Hebræa is, from the acquaintance of the learned author, with the Oriental dialects, and the application of his extensive literature to the subject of Hebrew Grammar, a very superior work, and should be diligently studied by every

one, desirous of learning Hebrew, who can read Latin.

As an introductory book, Dr. James Robertson's Clavis Pentateuchi is a valuable work; so is Bythneri Lyra Prophetica, which is a grammatical resolution of the Psalms, and, at the end of which, is a short, but excellent Hebrew Grammar.

"Hebrew Lexicons are very numerous: we may reckon as very useful:

"Buxtorffii Lexicon Heb. et Chal. which will give the learner, the sense of every word in the Bible, according to the Jewish interpretations.

"Johan. Simonis Lexic. Manuale Heb. et Chald. This is an excellent work. The last edition, the fourth, by Eichhorn, includes many criticisms from J. D. Michaelis and others, by which, it is much enriched, with valuable observations, on matters which were not discovered in Buxtorff's time.

Parkhurst's Hebrew Lexicon has the advantage, to the mere English scholar, of being in a language which he understands; and contains much curious and valuable erudition. But his plan of reading Hebrew without points; and his theory of the language, in many respects, besides his Hutchinsonian sentiments, which frequently occur in his Lexicon, appear to some Hebrew scholars, drawbacks from the merit of what they think would otherwise be an excellent work.

There is also a valuable old work called Leigh's Critica Sacra, which is a lexicon of both the Hebrew of the Old Testament, and of the Greek of the New, and is very useful. A supplement was afterwards published, which the learner would do well to obtain with the work, if he can.

"A popular useful work on the Hebrew language, was published in 1654, by Mr. Robertson, with the quaint title of the First Gate, or, Outer Door to the Holy Tongue; and the Second Gate, or, Inner Door. The first is a grammar, and the resolution of different parts of the Hebrew Bible, as examples to the learner. The second is a lexicon, followed by an additional number of passages resolved in English. The grammar is imperfect, and needs the



assistance of one more critical. The lexicon will answer common purposes very fairly. The work, altogether, contributed greatly to the revival of Hebrew literature, by its plainness; and it is to be regretted, that it is become very scarce and dear." P. 24, 25. Note.

*Hints and Observations to Heads of Families, in reference chiefly to Female Domestic Servants.* By Henry George Watkins, M. A. 12mo. pp. 100.

THIS small publication, by a very respectable clergyman, is not only designed, but adapted, to do much good. Every sentiment of piety, every patriotic feeling, all our hopes of the rising generation, all the tender charities of domestic life, impel us to recommend to the most serious attention of the Christian public, the subject which is here discussed.

The late Dr. Stennett, in his excellent volume, on Domestic Duties, has shown that the best qualities of a good servant are, humility, fidelity, diligence, and cheerfulness. And these are the virtues plainly, but powerfully, recommended by Mr. Watkins. But, by an extract from the table of contents, the reader will see what topics are handled, in this address to the heads of families. "Complaints—Difficulties and dangers—Depravity—Frequent changes—Apprentices and other male servants—Authority, equity, sympathy—Mental improvement—Self-government—Condescending deportment—Sudden dismissals—Vigilant superintendence—Co-operation—Benevolence and gratitude—Sabbath-day—Example—Family religion—Servants from the country—Ingenuousness—Liberality—The behaviour of children—Truth—Caution and kindness—Confederacy—Character."

As a fair specimen of the author's manner, we transcribe the following valuable remarks:

"Among our inferiours in station, certainly our own domestic servants, and especially our female servants, deserve our first consideration. The immense aggregate of tranquillity, or anxiety, daily produced by the good

or ill conduct of this class of society, renders it more interestingly important, that as many good servants as possible should be formed from the rising generation of females: that those who are valuable should be duly appreciated: that denial of errors should be forgiven, to prevent more serious evils; and that all, who are intrusted with domestic management, should feel it their duty to endeavour, that the general sum of female character, and therefore of social comfort, shall not be diminished by any portion of it passing through their hands. The safety of our persons and property is much intrusted with them. From their industry and good temper, we derive a daily satisfaction. On their virtue and modesty, the virtue, perhaps, of our own sons and daughters may be suspended. And, as children form a component part of most families, to have their growing minds improved, by the good example of her whom they are continually seeing and hearing, is a consideration that will weigh with every well-instructed mother. Who is there that has not a most anxious wish, that his children, may, as little as possible, come in contact with vicious tempers and expressions. Yet, children must, of necessity, be intrusted to servants, on many occasions. It is a very serious concern, therefore, for society in general, that ordinary servants may be improved, as far as each householder's care and conduct can do it, and that good ones may be preserved and protected, as valuable acquisitions." pp. 2, 3, 4.

*A Word to the Wise, addressed to Sinners, Hearers of the Gospel.* Four pages, 1s. 6d. per hundred. Button.

WE are glad to see this small tract reprinted, as it is very suitable for circulation among persons who begin to attend the preaching of the gospel! The subjects of which it treats, are *faith, baptism, and the Lord's supper*. It is composed almost entirely of "the words which the Holy Ghost teacheth:" and is admirably adapted to instruct inquirers to walk in "the good old way."

## LITERARY INTELLIGENCE.

*Preparing for Publication.*

Mr. T. Williams is preparing for the press, an Essay on *Religious Liberty*; in which will be considered—The primitive terms of communion—The right of private judgment—The nature of Christ's kingdom, and the horrid effects of intolerance.

Mr. Ivimey is preparing for publication, a new edition of Bunyan's *Pilgrim's Progress*, with illustrative Notes, HISTORICAL and experimental, with a copious Life of the Author. It is expected that this edition will be peculiarly acceptable to the denomination of which Mr. Bunyan was so distinguished a preacher and writer.

Mr. Kinghorn is preparing a Second Edition of his work, entitled, *Baptism, a Term of Communion at the Lord's Table*.

A new Number of the Periodical Accounts of the Baptist Mission, (No. 29,) containing twenty-six specimens of the Eastern Languages, may be expected in a few days.

The History of the Mission, of the United Brethren, to the Danish West-India Islands, in 1 vol. 8vo. price 12s. (translated from the German,) will be put to press as soon as a sufficient number of subscribers shall be obtained to defray the expense of publishing. Subscribers' names will be received by Mr. Seeley, 169, Fleet-street; Mr. Le Febure, at the Society's House, Neville's-court, Fetter-lane.

On the 1st of May, will be published, in 1 vol. 8vo. price 8s. A Concise System of Self-Government in the great affairs of Life and Godliness, on Scriptural and Rational Principles. By J. Edmondson.

The Second Edition of the Life of Mrs. Harriet Newell, with a portrait; and an Account of the American Missionary Society, will be ready in the course of a few days.

*Lately published.*

A new edition of Brown's (of Haddington) larger Explication of the Assembly's Shorter Catechism, corrected by the Rev. Ebenezer Brown, Inverkeithing.

Also, in the press, an edition of his *Christian Journal of a Spring, Summer, Harvest, Winter, and Sabbath Day*.

An elegant edition in Nos. is now publishing, of Dr. Owen's excellent Treatises on the Spirit, the Person of Christ, and Meditations on his glory, in 4to.

A Collection of Letters, from Printed Books and MSS. suited to children and youth, selected by John Brown, Minister of the Gospel, Whitburn.

In the press, a Stereotype Edition, 4to. of Brown's *Self-Interpreting Bible*.

An Essay on the Being of God, and his Attributes of Infinite Power, Wisdom, and Goodness; stating and refuting the Objections to his Wisdom and Goodness, from Reason and Revelation; and drawing the most useful practical Inferences from the whole Subject,—to which Burnett's First Prize of £1200 was adjudged, August 4, 1815. To which is prefixed, a Biographical Sketch of Mr. Burnett's Life. By W. L. Brown, D.D. Principal of Marischal College, Aberdeen.

The Rev. Dr. Hawker has nearly completed his Commentary on the Old and New Testaments, with the Text at large. Part 37 is just published, and the Work will be finished in 40 Parts.—An Edition of a smaller size, without the Text, is also printed, at a very moderate price.

Mrs. Lee, of Wallingford, has nearly ready for publication, a Work entitled *The Sunday Reader*; consisting of a Selection of Sermons, addressed to Youth, from the Works of Jay, Cooper, Horne, &c. adapted to the Use of Schools and Families.

Eighteen Sermons, in One Volume, 8vo. selected from the MSS. of the Rev. Philip Henry, A. M. including the last Sermon which he preached. To which will be added, the Funeral Sermon for Mr. Henry, preached by the Rev. F. Tallents, A. M.

A Collection of Hymns; including Fellowes's Hymns on Baptism. Second Edition. By the Rev. J. Upton. 3s. 6d.

The Portsea Collection of Missionary and Devotional Hymns. By a Friend to Missions. Price 1s. 6d.

## NOTICES OF MEETING.

The Wilts and Somerset half-yearly Association will be held at Crockerton, on the last Tuesday of the present month. Mr. Edminson is expected to preach in the morning, and Mr. Saunders in the evening.

The West Kent Union, for Village Preaching, will meet at Mr. Ralph's Meeting House, Maidstone, on Tuesday the 9th of April, 1816. Mr. Kent, of Gravesend, and Mr. Shirley of Seven Oaks, to preach.



# Missionary Retrospect, and Foreign Intelligence.

## BAPTIST MISSION.

It affords us much gratification to present our readers with the following honourable testimony to the labours of the Missionaries in India, extracted from the Asiatic Journal for February, 1816.

### PUBLIC DISPUTATION, COLLEGE OF FORT WILLIAM.

*Calcutta, July 27, 1815.*

"The Honourable N. B. Edmonstone, Acting-Visitor of the College of Fort William, in the absence of his Excellency the Governor General, having appointed Tuesday, the 25th instant, for the Public Disputations in the Oriental Languages; the President of the College Council, the Officers, Professors, and Students of the College, met, at 10 o'clock in the forenoon, at the Government-House, where the Honourable the Chief Justice, the Right Reverend the Lord Bishop of Calcutta; the Honourable Archibald Seton, and George Dowdeswell, Member of the Supreme Council; and the Honourable Sir John Royds, and Sir William Burroughs, Judges of the Supreme Court; with many of the Civil and Military Officers at the Presidency, and others of the principal European inhabitants of Calcutta, as well as some respectable natives, were also assembled."

The Disputations were held in Arabic, Persian, Hindoostanee, Bengalee, and Sanskrit. We quote the position in BENGALÉE.

#### FOURTH.—BENGALÉE.

"The Bengalee language is not only well calculated for matters of business, but also is adapted to works of literature and science."

Respondent, Hon. R. Cavendish.  
First Opponent, Mr. W. H. Macnaghten.  
Second Ditto, Mr. A. Murray.  
Moderator, Rev. Dr. Wm. Carey.

The Prizes and medals which had been awarded to the several students, were distributed to them respectively; after which, the honourable acting visitor delivered a discourse, of which the following are extracts.

"Gentlemen of the College of Fort William.

"Having had the satisfaction of testifying the ability of the Disputants, and of distinguishing conspicuous desert, by the distribution of degrees of honour,

prizes, and medals of merit, I proceed to fulfil the remaining obligation of my delegated duty.

"To Capt. Taylor, the distinguished professor of Hindoostanee, and to the Rev. and learned Dr. Carey, professor of Sanskrit and Bengalee; to Lieuts. Martin and Price, the assistant professors in the Hindoostanee, Sanskrit and Bengalee languages, and, generally to all the gentlemen employed in the several departments of the college, I have to offer, on the part of the illustrious personage whom I have the honour to represent on this occasion, as well as on my own, the acknowledgements so justly due, for the zeal and ability with which they have fulfilled the important duties of their respective situations, during the past year.

"A description of the many valuable literary works which, under the auspices of the college and patronage of government, have been completed during the past year, or are now in progress, will be annexed as an appendix to this address. If time were allowed me, I should have great satisfaction in bestowing, individually, on the learned authors, compilers, or editors, the encomium which is due to their talents and industry. Their names, however, will be inserted in the list of their publications.

"To that list will also be added, a descriptive enumeration of the literary works of the learned and industrious society of Missionaries, residing at Serampore, including a statement of the translations of the scriptures in the oriental languages, the number of which, comprising not less than twenty-four languages, or dialects, affords a surprising example of diligence and knowledge.

"I cannot on this occasion, avoid noticing also, that extraordinary effort of genius, talent, and exertion manifested in the completion and publication of a history, grammar, and dictionary of that intricate and complicated system of language, the Chinese. The accomplishment of that most arduous undertaking, a complete dictionary of the language of China, must certainly be considered to constitute a memorable epoch in the progress of philological science; and the formation of the types by means of which these works are given to the world, exhibits a combination of ingenuity, skill, and persevering toil of which there are few examples.

## EXTRACTS FROM THE APPENDIX.

*"Literary Works, the publication of which has been encouraged by Government, at the recommendation of the Council of the College of Fort William, since the period of the Disputations held in 1814.*

"5, 6, 7.—HITOPUDESU, from the Sunskrit, also the BUTTESEE SING HASUNU, from the Sunskrit, and the PRUTAPADITYU, from the Bengalee, have been translated in the Mahratta language, by learned natives, under the superintendence of the Rev. Dr. Carey, for the use of students of the Mahratta class.

"10.—CLAVIS SINICA, a work on the Chinese language, consisting of two parts. Part the first, contains a dissertation, of pages 80, on the origin, nature, and formation of the Chinese characters; and a second dissertation, (comprising pages 102), on the colloquial medium of the Chinese, wherein its nature is laid open, and its connection with the colloquial media of the surrounding countries carefully traced: Part the second, (pages 384), contains a grammar of the Chinese language, in which the construction of the language is illustrated by nearly five hundred examples, selected from the best Chinese authors, ancient and modern. To the work is added, by way of Appendix, the *Tahyoh*, an ancient work, on the nature of Government. An English translation, on the same page accompanies the Chinese text, and a praxis at the end explains each character as it occurs. By J. Marshman, D. D. The Chinese part of the work is printed with the metal types with which the Scriptures in Chinese are now printing at Serampore."

By comparing the following statement with the "Brief Account of the Translations" &c. (sold by Button, price 6d.) as they stood in June, 1814, the reader will find, that a considerable advance has been made in printing the scriptures, in the languages marked Nos. 1, 2, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 24. Some of these, as the *Kunkuna*, *Khassee*, *Sindhee*, and *Northern-Sindhee*, *Nepalase*, *Bikaneer*, and *Metawar*, were at that time either just commenced, or were not even understood by the Missionaries. On the 11th of December, 1813, Dr. Carey says, "We are now engaged in translating the scriptures into twenty one languages;" but, on the 20th of July, 1815, we find them engaged in actually printing the word of life, in twenty-four, and that four others were ready for the press.

*"A List of Translations of the Scriptures into the Oriental Languages, with the progress made in the printing of them, at the Serampore Press, 20th July, 1815.*

		{ The Old and New Testaments. The third edition of the New Testament in the press.
1	Bengalee, ....	{
2	Ootkul, or Orissa	{ Ditto ditto ditto
3	Sunskrit, ....	{ New Testament Pentateuch. Historical Books of Scriptures nearly finished.
4	Mahratta, ....	{ Ditto ditto ditto
5	Hindoostanee, ..	{ Ditto ditto ditto
6	Punjabee, ....	{ Ditto Pentateuch one-third printed
7	Pushto, .....	{ New Testament, to St. John's Gospel
8	Billochee, ....	{ Ditto ditto ditto
9	Kunkuna, ....	{ Ditto St. Matthew, printed.
10	Bikaneer, ....	{ Ditto ditto, nearly printed.
11	Mooltanee, ....	{ Ditto ditto ditto
12	Sindhee, .....	{ Ditto ditto ditto
13	Ooduyapoor, ..	{ Ditto ditto ditto
14	Matawar, ....	{ Ditto ditto ditto
15	Kashmecera, ....	{ Ditto ditto ditto
16	Nepulsee, ....	{ Ditto ditto ditto
17	Bruij, bhasa ....	{ New Testament, printed to the Epistles.
18	Assam, .....	{ Ditto to St. John's Gospel.
19	Khassee, ....	{ Ditto printed to the end of St. Matthew's Gospel.
20	Mugud, ha or South Buhar, }	{ Ditto ditto ditto
21	Telinga, .....	{ Ditto, the Gospels printed.
22	Kurnata, ....	{ Ditto, St. Matthew's Gospel, nearly printed.
23	Chinese, .....	{ New Testament, two Gospels printed. Genesis nearly printed.
24	Burman, .....	{ St. Matthew's nearly printed.

*Ready for the Press.*

1. Maldevian,—2. Gujerattee,—
3. Southern Sindhee,—4. Siamese.

*Works nearly ready for Publication, at Serampore.*

"I.—A VIEW OF THE HISTORY, LITERATURE AND RELIGION OF THE HINDOOS, including a minute description of their manners and customs; in two volumes, 4to. By the Rev. William Ward.

"The volume on the religion of the Hindoos (pages xxxi. and 485) is already printed off, and, as the volumes are independent of each other, it will be published immediately. The introduction contains a concise view of the origin of the Hindoo system of mythology; chapter I. is devoted to a description of the objects of Hindoo worship; chapter II. describes the Hindoo temples, images, priests, and the various kinds of worship; chapter III. notices the various times and seasons of worship; chapter IV. points out the different duties and ceremonies incumbent on both priests and worshippers; chapter V. exhibits the views of the Hindoos, relative to a future state; chapter VI. enumerates the various kinds of religious devotees and mendicants among the Hindoos; and chapter VII. describes the different sects among them. The volume concludes with some general remarks on the objects of worship throughout India, Tartary, China, Japan, &c."

The Baptist Missionary Society are reprinting Mr. Ward's work, in this country.

"II.—A DICTIONARY OF THE BENGAL LANGUAGE, by the Rev. Dr. Wm. Carey.—The first volume of this work, comprising those words which begin with a vowel, is ready for publication.

*About to be put to press.*

"III.—A COMPLETE DICTIONARY OF THE CHINESE LANGUAGE, comprising all the characters in the Imperial Dictionary of KHANGKHEE. This work will contain nearly thrice the number of characters found in the large folio dictionary, published at Paris, in 1813, by order of Buonaparte. The characters for this dictionary, which are cut in metal, on a new and improved plan, have been in a state of preparation for several years."

## ISLAND OF JAVA.

"A LETTER has been lately received from Mr. Trowt, dated Samarang, August 31st, the contents of which are, on the whole, very satisfactory and encouraging. He had been under the necessity, from illness, of resigning the tuition of some young men who had been placed under his care, and who have now left Samarang; but this he did not regret, as it afforded him more time to prosecute his labours. When the letter was written, he was so far restored as to be able to resume his work with delight.

"A short time previous to the date of this letter, Mr. Trowt had been visited by a native prince, who came to inquire what his views were in visiting that

country. 'I told him, ingenuously,' says Mr. Trowt, 'the object of my mission—the general communication of knowledge, and the spread of the religion of Jesus Christ.' This led to conversation on the scriptures, and I presented him with an Arabic Bible, and a copy of Mr. Marshman's Chinese Gospel of John, which he received with many expressions of obligation. *He inquired, how the expenses of the mission were borne, and listened with admiration, and was very much affected, when I told him, that I had collected a penny a week from children, labourers, and servants in England, to enable missionaries to leave their homes for the purpose of instructing the heathen.* He laid his hand upon his heart, and declared, that this object was perfectly congenial with his feelings, and that he would afford all the assistance in his power to people who would engage in such a work. On the subject of religion he proposed two questions:—How can the existence of so many religions in the world be accounted for? How can we determine what religion is the best? I endeavoured to answer according to the scriptures, and did not scruple to state plainly, the absolute need of such a Saviour as Christ. He was very attentive, and showed no inclination to return till he had been with me four hours."

## AMERICA.

*Extract of a Letter from Rev. Dr. Staughton, dated Philadelphia, Dec. 29, 1815.*

The following may prove not an unacceptable communication for the Baptist Magazine:

ABOUT a month ago, Mr. George H. Hough, and wife, and Mrs. Charlotte H. White, were solemnly commended to the Lord, by fervent prayer, in the second Baptist Church in this city, as auxiliaries to the mission at Rangoon. Among those who engaged in prayer, were Dr. Allein, pastor of the Baptist Church, Burlington, New Jersey; Rev. Mr. Hewson, member of the second Baptist Church, Philadelphia; Rev. Mr. Ely, pastor of the fourth Presbyterian Church, Philadelphia, author of 'THE VISITS OF MERCY;' Rev. Mr. Baker, pastor of the second Baptist Church, Providence, Rhode Island; W. Staughton, and Rev. Mr. White, at whose place the meeting was held. Several exhortations were offered during the services, and the whole was solemn and delightful. Dr. Atlee, brother of Mrs. White, a respectable physician of Philadelphia, and a public preacher in the society of the people called



Quakers, attended. He gave a short and very pathetic exhortation which was followed by an appropriate and fervent prayer. The Rev. Mr. Ely composed, and the congregation, which was very large, sung, with uncommon interest, the following lines:

Thy servants pray with one accord,  
To Birmah waft thy servants, Lord;  
And may their souls in Birmah find  
A cov'nant God, for ever kind.

In Birmah grant their hearts' desire,  
Millions of converts for their hire;  
And then in Birmah make their bed,  
'Till Jesus raise them from the dead.

On Monday, the 11th of December, they left Philadelphia, in the public steam-boat for New-Castle, whither the *Benjamin Rush*, the ship in which they were about to sail, had just gone down. The *Benjamin Rush* is owned by Mr. Edward Thomson, in this city—a prince among the merchants of the earth, whose praise is in all the churches. He has afforded Mr. and Mrs. Hough, and their two little children, and Mrs. White, a passage to Calcutta, on their way to Rangoon. He has done more—He has fitted up two rooms for their accommodation, and supplied them with every convenience of board during their passage; for all which, he refuses to accept the least remuneration. Mr. Thomson has been elected an honorary member of our Board of Missions, and has generously offered the use of his vessels on any future occasions. The names of such excellent men as Ralston and Thomson should sound through the world, not only because in the presence of the nations their works so delightfully praise them, but as examples which all owners of the ships of Tarshish will, it is hoped, before long, delight to emulate!

A few friends attended the missionaries as far as New-Castle; about forty miles. Parting and poetry are not much a-kin, but the following lines were produced by the feelings which the immediate prospect of separation originated:

Adieu, dear friends; in Jesu's name,  
We bid the heart-inspired adieu;  
In you fair bark, descend the stream,  
To Indian climes your course pursue.

Affection soft and memory stand,  
To hold you on your natal soil;  
But grace can stretch the parting hand,  
Possess'd of all in Jesu's smile.

A thousand prayers for you ascend,  
A thousand blessings shall return;  
Diffus'd by that imperial friend,  
Whose glory bids your bosoms burn.

Brethren, belov'd on eastern shores,  
Shall hail you welcome to the field;  
Prudence unveil her sacred stores,  
And love her rich refreshments yield.

Go, firm in faith—maintain the fight:  
Jehovah shall all nations know;  
Vails shall be rent, and banish'd night,  
Where beams the sun or breezes blow.

Sustain'd of Heaven, devoutly swear,  
Perpetual league of heart and hands;  
Nor hell, nor earth, nor time shall tear,  
The sweet, inviolable bands.

A few more moons, and we shall meet,  
Our labours and our sufferings o'er;  
And stand and sing at Jesu's feet,  
Nor mourn dividing oceans more!

The *Rush* is now on the deep, bearing the first fruits of American Baptists, (I mean Baptists at the time of embarkation) to India. Cape letters have been received. The friends were all in excellent spirits, and happy in the sacred cause their hearts had been constrained to espouse.

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## Domestic Religious Intelligence.

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### BAPTIST ITINERANT SOCIETY.

#### SCILLY ISLANDS.

In our number for October last, we inserted a short statement of the exertions that had been made by the Rev. Mr. Smith, of Penzance, and Mr. Jeffery, (principally through the assistance of

the Baptist Itinerant Society) to introduce the knowledge of the gospel into these islands, and the Secretary has now favoured us with the following further particulars:

In November, 1814, Mr. John Jeffery (who had been engaged with Mr. Smith, in supplying the villages of Cornwall), went over and spent several days in the islands, preaching and distributing bibles,

Testaments, and tracts which had been sent him, by the Baptist Itinerant Society, and the Religious Tract Society. The information obtained by this visit, afforded such strong additional evidence, of the deplorable condition of many of the inhabitants, and of the necessity of making exertions in their behalf, that the Committee of the Itinerant Society determined to support Mr. Jeffery on the islands for six months, in the hope that ultimately means would be obtained to enable him to settle among them.

In March following, Mr. Jeffery accordingly went over again, and took lodgings in Tresco, where he has continued ever since. In the summer of the same year, Mr. Smith, and two others went over, visiting almost every house; the ignorance and depravity which they met with in some, and the desire in others, to receive the word of life, strengthened the conviction that it was the Committee's bounden duty to support Mr. Jeffery there, by every means in their power. The following are extracts from letters sent up by Mr. Jeffery to the Committee:

"We landed at St. Mary's, at one o'clock, on Saturday morning, intreating the Lord to send his spirit before me through the islands. I committed myself to rest for the remainder of the night; next morning, I found an inhabitant of Bryhar, at whose house I preached during my last visit to the islands. He said he hoped ever to bless God for my last visit. It is impossible to describe the state of the people in the island of Sampson. Not long ago, there were but two persons on this island who could read; the inhabitants, forty in number, (most of whom have passed the meridian of life,) appear almost as ignorant of eternal things, as the brutes! Having assembled them together, I preached from 1 Timothy, i. 15. They listened with great attention, and appeared much affected. The people in Bryhar and St. Martin's, are in the most deplorable state, with regard to spiritual things. Whoever seriously reflects on their miserable condition, must be deeply affected at the numbers that appear to be perishing for lack of knowledge. Schools must be formed, and I have no doubt that suitable females might be found for each island, who would gladly become teachers, if books could be obtained. I have a great desire to labour among these poor people for six months."

Mr. J. afterwards says, "nearly fifty of the poorest families in Scilly have applied for Bibles. I have embraced these opportunities for the distribution of

tracts; and thus more than two hundred are scattered through the islands. Two hundred copies of the sacred scriptures would not be more than sufficient to supply all the families in the different islands, who are now capable of reading. My stock of tracts is almost exhausted, and the numerous applications from people who are anxious to receive these precious little messengers of love, make me wish for a fresh supply. The abridgement of the Pilgrim's Progress, and Allein's Life and Letters are received with the greatest eagerness. The tracts are, in general, esteemed as common property, and through the last week I was much pleased, when walking through the island, to hear the people reading them one to another. Last Lord's day week, I went over to St Martin's, and preached at Higher-town, and distributed about one hundred and sixty tracts, which were generally received with thankfulness. In the evening I preached at Tresco. Much good has been done here by the religious books, circulated by the Society of Friends, the Tract Society, and by the Baptists. On Monday, I went to Bryhar, and preached to fifty or sixty people; as I was returning, a number of persons, as with one voice, desired that I would come again, and remember to bring them some Bibles. On Tuesday, I walked through the villages of Tresco, distributing tracts. On Wednesday, I preached at St. Martin's, to a great number of people, and on Thursday, I preached at Sampson. What can be done for these poor people? The school-mistress here, for want of support, seems determined on closing the school. On Friday, my house was surrounded by women and children from all the islands, some asking for Bibles, and some for tracts. In the evening, I attended a prayer meeting, and I trust many will have to say in a dying hour, It was well that I went there. Yesterday morning, I formed a Sunday School, at Bryhar, twenty children are already admitted. A person lately informed me of several who assemble in St. Martin's, at stated times, to read the tracts which I have distributed: Does not this wear a favourable aspect? He also informed me, that the tract called 'The Happy Cottager,' had been much blessed to his own soul." Mr. J. proceeds to enumerate eight persons, whom he hopes have been converted through his labours, and who may be regarded as so many living monuments, of the success of his mission. He adds, "perhaps a young man could not be better employed than in the Off Islands of Scilly; and if 65l. a-year



could be raised by friends, for my support, I would, with the utmost pleasure, become their servant, for the sake of the Lord Jesus Christ."

Mr. J. had been on the islands only a short time when the work appeared to prosper abundantly. Prayer meetings were formed, schools were established, and divine service performed every sabbath. The schools flourished exceedingly, and there were soon one hundred and sixty adults and children instructed every Lord's day, by eleven teachers. There are now upwards of three hundred; and nearly thirty teachers are engaged in this honourable employ. There is reason to believe that four persons in Fresco have been awakened from their spiritual sleep, (in addition to those before mentioned,) through Mr. Jeffery's labours; and that several on the island of Bryhar have been brought by the Holy Spirit, to trust in Christ as their Saviour. These are pleasing instances in which we hope Mr. J. has been instrumental in alarming the careless, enlightening the ignorant, and reclaiming the wandering soul. What abundant cause for thankfulness is here!

Mr. J. says, "At St. Martin's, the schools are superintended by Mr. Geo. Nance, who appears a suitable person to lead the devotions in a prayer meeting; and I hope to establish one on that island shortly; but I am more cautious in appointing individuals to carry on a prayer meeting, than any other engagement on the islands."

These exertions have, however, been, and must continue to be, attended with considerable expense, which must be defrayed, or Mr. Jeffery will be compelled to leave the work unfinished, however heart-rending to him. It has been ascertained, that even in the present infant state of the mission, less than 105*l.* per annum would be inadequate, to meet its general demands, including rent of school rooms, boat hire, and the support of Mr. Jeffery. In a letter of recent date, he says, "Christmas is just come, and no person can possibly be more unprepared for the end of the year than myself. I have shop bills, school rent, boat hire, and house rent to discharge. I am almost miserable at the approaching day of demand; methinks for my own peace, I could wish myself in any other situation than Scilly; but the glory of our dear covenant Jehovah, seems connected with my labours in these islands; and yet I hope that these ideas will not form themselves into a temptation; the Lord does not need me to work for his glory: he could easily take others abundantly more proper to fill

this station. Sometimes I think of the comforts that might be enjoyed, were my circumstances better. Oh! what pleasure I should take in study; how fervent I should be in prayer; but, perhaps my circumstances, more than any other thing, make me pray. I often pray to possess no will but the will of the Lord." The question sometimes occurs to me, "Is it not best to leave Scilly? and yet I cannot even bear to think of that; how many would be left to perish in their sins unwarned! But amidst all my distresses, it affords me comfort, to see the work of God prospering, the schools increasing, and the spirit of hearing very great." Mr. Jeffery has a wife, and an increasing family to maintain, and is in real want; and though his zeal and patience have hitherto been great to bear him through, yet support, immediate support, is absolutely necessary to enable him to continue. His whole soul seems to be in the work, and he appears peculiarly qualified for the situation in which he is placed; to remove him, therefore, would certainly be to destroy the fairest hopes: much seed has been sown, but it requires the fostering care of an attentive and vigilant husbandman to rear and cultivate it. Although God does not stand in need of human agency to accomplish his purposes of mercy to sinners, yet he has said, "Go ye into all the world, and preach the gospel to every creature." The path of duty is therefore plainly marked out. He sends his servants on embassies of mercy, but we are called upon to provide adequate means for their support. Are we prosperous in the world? It is the blessing of the Lord that maketh rich, and property is a talent, an important talent, which he has committed to our trust, to be employed in the advancement of his glory, and the salvation of sinners. How can this be more fully realized, than by encouraging attempts to introduce the gospel among those of our fellow subjects who are sitting in darkness, and in the region and shadow of death? Let it not then be said, after reading the preceding statement, that by our negligence we have suffered these pleasing prospects to be blasted, and these precious souls again to live as in the land of darkness. What feeling heart can withhold the bread of life from these starving multitudes? Who that bears the name of Christian, can see so many of his fellow creatures in a state of spiritual blindness, and refuse to lend his assistance to open their eyes? What Briton can see his fellow subjects living in the wildness of barbarism, resembling more the nations of Africa, than the in-



habitants of a civilized country, and not come forward, according to his ability, to teach them the way of life, the plan of salvation? Having been favoured with a glimpse of the Redeemer's glory, and having had a transient view of the atonement made for sinners, shall these blessings be now hid from their eyes? Shall the clouds of ignorance and vice again overspread these once benighted islands, and Satan be permitted to triumph in our unsuccessful attempts, to send the light of the glorious gospel among them? Surely not; the commencement that has been made, proves that some have been found willing to co-operate in this good work, and the Committee are confident that it is only for British Christians to be made acquainted with the foregoing circumstances, and the peculiar exigencies in Scilly, to induce others to come forward and support them.

The inadequacy of the funds of the Baptist Itinerant Society, to maintain Mr. Jeffery, on these islands, induced the Committee to establish a separate fund for the support of this mission; previous to which, however, from the lively interest they felt in its success, and their desire to give him every possible encouragement, they voted him 25*l.* with a proportionate supply of Bibles, Testaments, and tracts. It is their earnest wish to provide for the permanent support of so zealous a labourer, and the numerous schools under his care; but their ability to do so, chiefly depends upon the success which this appeal may obtain among those who have it in their hearts to do good, and to whom God hath granted the power of performing it.

Any contributions, for this purpose, will be thankfully received by James Pritt, Esq. Treasurer, Wood-Street; Mr. W. Gale, Secretary, No. 70, Basinghall-Street; Mr. Beatson, Pancras-Lane; Mr. Cozens, Wilderness-Row; Mr. Ryley, Orange-Street, Bloomsbury; and Mr. Hanson, 99, Newgate-Street.

### BAPTIST MISSION.

THE brethren at Serampore, having earnestly requested that a paper-maker might be sent out, who should not only be fully competent to the superintendence of their manufactory, but well disposed to the labours of the mission; Mr. Joel Randall, a member of the church at Salisbury, offered himself, and was accepted by the committee, as well qualified for the requisite services. His wife, a pious woman, cheerfully consented to accompany him with her only child, an infant daughter.

On Monday the 4th of March, an appropriate prayer meeting was held, in which the two independent congregations in the city, zealously and affectionately united. Their ministers, Messrs. Sleight and Tidman, publicly assisted in the solemn acts of supplication: these were closed by Mr. Saffery, Mr. Randall's pastor, by whom he was previously addressed on being presented with a Bible from the congregation, to this effect.

"My dear brother, I present you with this book, at the request of your friends, and in conformity with my own feelings. It is a token of their love, well adapted to express their approbation of your engagement, and in itself more precious than thousands of gold and silver. Let this word be perpetually before your eyes, and its counsels yet more uninterruptedly within your heart. Now you are ready to say, I delight in this law of the Lord, but when you reach the shores of India, you will have *proofs* of its value, hitherto unknown. Surrounded there by a vast population, sunk in the abominations of idolatry, and perishing for lack of knowledge, you will see, what it is to *want* this word of life. Your professed object, indeed, is to make the paper on which it shall be printed in the numerous languages of the East—but let it be contained, yea, let it be imprinted, also, in every page of your future life. We know your compassion for perishing sinners.—Occupy your sabbaths, and other opportunities, in telling them of the salvation it proclaims.—Tell them this is the true Shaster which reveals the glories of the eternal God, and the vanity of all their idols.—Tell them, from it, of the righteous claims of Jehovah, and the guilt, and direful consequences of their unprovoked rebellions.—While you assure them of the inefficacy of *all their* oblations, tell them of the Lamb of God who taketh away the sin of the world.—Tell them of their alienation of heart from God, cherished by that idolatry to which they are wholly devoted.—Oh! tell them of that life and immortality which are brought to light by this gospel—of those promises on which *you* trust—of that Saviour on whom *you* live—and of that glory which *you* are expecting. See, my brother, that this be done in a way the least repulsive. Let them *feel* that you love their souls: that you are willing to impart to them, not only the contents of *that* blessed book, but your own soul also, because they are dear unto you. We shall not, my dear brother and sister, cease supplication for you with the services of *this* evening. Our prayer shall be, that you may live long to glorify God, and promote his cause;

and that having this word for the light of our feet, and the lamp of our path, and the influence of the Spirit, who dictated it, for our guide, we may finally meet you with all the redeemed in that world of light, where we shall be able to say of this volume, *Not one thing hath failed of all the good things which are therein spoken.* We commend you, my dear friends, to God, and to this word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified. Amen.

The Moira, in which, Mr. Randall is about to proceed to India, is the property of Captain Kemp, who is a member of the church in Calcutta. A Clergyman, of the establishment; the Rev. Mr. Hough, the Rev. Mr. Townley, and six other Missionaries, from the London Society, with their wives, accompany them. There is no vessel, which has conveyed so many Missionaries, together, to the heathen world, since the Duff was employed for that purpose.

Letters from the Missionaries in India, have been received, during the past week. Mr. W. Carey has been several times very ill: but they were all, at the date of the letters, in good health, and the affairs of the mission were in a prosperous state.

*Extract from a Letter to W. Burls, Esq. received March 27, 1816.*

"Mr. and Mrs. Compere arrived safely. They landed at Kingston, January 19, and proceeded next day to one of the estates of the gentleman who has engaged them to instruct his negroes; where they met with a kind reception. Mr. C. has sent a very satisfactory journal of his voyage, by which it appears he earnestly sought every opportunity to do good to those around him; he generally preached on the Lord's day, and often conversed on the subject of religion, with the sailors, and others on board; hopeful impressions were made on the minds of some. The conduct of the captain was very friendly.

## NEW CHURCHES FORMED IN CORNWALL.

### SKINNERS BOTHAM.

This place stands in the very extensive parish of St. Agnes, about three miles from Redruth, and is chiefly inhabited by Miners. A new Baptist Church was formed here, on July 24, 1815. Messrs. James, of Truro, and Dore, of Redruth, conducted the services of the day. Captain Craze gave the following statement: "In 1812, Brother Hodge, an engineer of Chase-

water, who preached occasionally, visited this place, and after many discouragements, succeeded in raising a congregation, and building a small meeting, which was opened in April, 1814. In July following, seven persons were baptized by Mr. James, and, in July, 1815, eight more were baptized by Mr. Dore. Some persons from Ashburton and Chasewater having joined with them, they determined to unite together in church fellowship." In August of the present year, Mr. Smith of Penzance, also baptized there in the presence of an immense multitude of spectators, from all the surrounding parishes. The services are chiefly conducted by Mr. Hodge of Chasewater, and Captains Craze and Bray. About ten more members are able to pray in the meeting; and thus, without the regular aid of any minister, do these lively zealous people carry on a very flourishing interest, in a place, to appearance, little better than a wilderness, and among a people the most in need of divine grace.

### LESTWITHE IN CORNWALL.

Two persons have been baptized in a pool, between St. Austle and Lestwithe, in Cornwall. It being the first time this ordinance was ever administered in those parts, an immense assembly, particularly of miners, was collected together in the open air. The greatest decorum was observed. Mr. Smith, of Penzance, and Mr. Taylor, of St. Austle, carried on the solemnities of the morning. In the afternoon, Mr. Smith formed a few pious persons into a church, and administered the ordinance of the Lord's Supper unto them. Thus, after many discouragements, an infant interest in the Baptist denomination is raised, in this populous mining neighbourhood. The prospects are particularly gratifying, and arrangements are now making for erecting a suitable place for the worship of God.

### ASSOCIATION AT HELSTON.

JANUARY, 1816. The County Association of Baptist Ministers, was held at Helston. Rev. Mr. Smith, of Penzance, preached the preceding evening, and gave an address at the early prayer meeting the next morning. Mr. Dore, of Truro, Mr. Price, of Falmouth, and Mr. Taylor, of St. Austle, preached; Mr. H. Trewhella, of Penzance, Mr. Smith, and others, conducted the devotional services. Village preaching has been greatly blessed in this neighbourhood, and three neat and commodious houses are erected in consequence.